

# A Treatise of Witchcraft.

Wherein sundry Propositions are laid  
downe, plainly discovering the wickednesse of that  
damnable Art, with diuerse other speciall points  
annexed, not impertinent to the same, such as ought  
diligently of euery Christian to be considered.

*With a true Narration of the Witch-*  
crafts which *Mary Smith*, wife of *Henry Smith* Glouer,  
did practise: Other contract vocally made between the  
Deuill and her, in solemne termes, by whose meanes she hurt  
sundry persons whom she enuied: Which is confirmed  
by her owne confession, and also from the publike Records  
of the Examination of diuerse vpon their oathes: And  
lastly, of her death and execution, for the same;  
*which was on the twelfth day of Ianua-*  
*rie last past.*

By ALEXANDER ROBERTS B. D. and Preacher of Gods  
Word at *Kings-Linne* in *Norffolke*.

EXOD. 22. 18.

*Thou shalt not suffer a Witch to liue.*

*Impium est nos illis esse Remissos, quos coelestis Pleras,  
Non Patitur impunitos: Alarus Rex apud Cassiodorum.*

---

LONDON,

Printed by N. O. for SAMUEL MAN, and are to be sold at his  
Shop in Pauls Church-yard at the signe of the Ball.

1616.







¶ To the right Worshipfull Mai-  
ster Iohn Atkin Maior, the Re-  
corder and Aldermen, and to the Common  
Counsaile, Burgessees and Inhabitants of  
*Kings Linne in Norffolke,*  
Grace and Peace.

*Right worshipfull :*

**I**N these last dayes, and peril-  
lous times, among the rest of  
those dreadfull euills, which  
are fore-told should abound  
in them, a close & disguised 2. Timoth. 3. 5.  
contempt of religion may be  
iustly accounted as chiefe,  
which causeth and bringeth vpon men all disa-  
strous effects, when although it be shadowed with  
a beautifull Maske of holines, faire tongued: yet  
false-harted, *professing they know God, but in works* Titus 1. 16.  
*deny him.* And among these there be two especi-  
all sorts; the one, who entertaining a stubborne,  
and curious rash boldnes, strive by the iudgemēt  
of reason, to search ouer-deeply into the know-  
ledge of those things which are farre aboue the  
reach of any humane capacitie. And so making  
shipwracke in this deep and vnsoundable Sea, o-  
uerwhelme themselves in the gulse thereof. The  
other kind is more sottish, dull, and of a slow wit,

and therefore ouer-credulous, beleeuing euerie thing, especially when they be carried by the violent tempest of their desires, and other vngouerned affections; and among these the diuell vsually spreadeth his netts, as assured of a prey, waiting closely if hee can espie any, who either grow discontented and desperate, through want and pouerty, or be exasperated with a wrathfull and vnruely passion of reuenge, or transported by vn-satiabable loue to obtaine some thing they desire; and these hee taking aduantage, assaulteth with golden and glorious promises, to performe vnto them the wishes of their owne hearts; the drift whereof is (hee being as at the first incased in a subtile Serpents skinne) onely to enthrall and in-vassall them slaues to himselfe. The first of these mentioned, are slie and masked Atheists, who ouer-shadow their secret impiety, loose and dissolute behauiour with some outward conformitie and shew of religion, snatching (as they thinke) a sufficient warrantize thereof from those disorders they obserue among men, and therefore passe vncensured, hauing a ciuill, but dissembled carriage. The second be Sorcerers, Wisards, Witches, and the rest of that ranke and kindred: no small multitude swarming now in the world, yet supposed of many, rather worthy pittie then punishment, as deluded by fantasies, and misled, not effecting those harmes wherewith they be charged, or themselues acknowledge. But considering they be ioyned and linked together with Satan in a league (the common and professed enemy

nemy of mankind) and by his helpe performe many subtile mischieuous actions, and hurtfull designes, it is strange that from so great a smoake arising, they neither descric nor feare some fire. And therefore, in respect of these, I haue at your appointment and request (for whom I am most willing to bestow my best labours and euer shall be) penned this small Treatise, occasioned by the detection of a late witch among you, whose irreligious care, and vnwearied industry, is not to be defrauded of deserued commendation, and by mature deliberation, and discrete search, found out her irreligious and impious demeanour, and also discovered sundry her vnnaturall and inhumane mischiefes done to others, whereof being conuicted, she was accordingly sentenced, and did vndergoe the penalty iustly appointed, and due by Law vnto malefactors of that kinde. After all which, you kindled with a holy zeale of the aduancement of Gods glorie, and giuing satisfaction to euery one howsoeuer affected, intermitted no meanes, vsing therein the labour of your carefull Ministers (willingly offering themselues in this holy seruice) whereby she might be broght (as one conuerted in the last houre) to the sight & acknowledgement of her heinous sins in generall, & particularly of that of witchcraft, confessing the same, & by true repentance, and embracing of the tender mercies of God in Christ Iesus saue her soule (who refuseth no true and vnfaigned conuert at any time.) And hee graciously blessing these religious endeours of yours, vouch-

THE EPISTLE, &c.

safed to second the same with a happy and wished  
for euent, which (as I hope) shall appeare mani-  
festly in the following Treatise vnto all those who  
are not fondly, & without cause, too much wed-  
ded to their owne conceits : And thus, desiring  
GOD most humbly to confirme and strengthen  
you in his truth, which euer you haue loued, and  
is your due praise, and shall be at the last an ho-  
nour vnto you : I rest

*Your worships in all Christian duty  
to be commaunded,*

A. ROBERTS.



## To the Reader.



*Christian Reader, I haue vpon occasion penned this short discourse, and that of such a subiect wherewith not being well acquainted, am enforced to craue some direction from those, whose names you shall finde remembred in the same: (that I be not vnthankfull vnto those from whom I receiue instruction) and haue in former time, and latter dayes, taken paines in searching out, both the speculative, and practique parts of this damnable Art of Witchcraft, a dangerous and seducing inuention of Sathan, who from the Arcenals, and Magicians store-houses of his ancient and mischieuous furniture, hath not spared to affoord all helpe, and the best Engines for the subuerting of soules, pliable to his allurements: and to this end, beside a plaine narration of fact in this case committed and confessed, (lest the Treatise should be too bare and naked) I haue added thereunto a few Propositions, agreeing to such a subiect matter, manifesting some speciall poyns not altogether impertinent in my opinion, nor unworthy of due consideration: I know mine owne wants, and do as willingly acknowledge them: One more experienced, and of greater leasure, and better health, had bene fitter for the opening and discovering of so deepe a mystery, and hidden secret of Iniquity, as this is; and haply hereafter may be willing to take that taske in hand: yet herein thou shalt finde something not vnusall: A manifest contract made with the Diuell, and by the same termes of a league, which is the ground of all the pernicious actions proceeding from those sort of people, who are, haue bene, and shall be practitioners in that cursed and bellichs Art. And yet no more then so, that Witch of whom*



## To the Reader.

in this relation we do speake, bath of her owne accord, and voluntarily acknowledged after conference had wit hme, and sundry learned and reuerend Diuines, who both prayed for her conuersion, carefully instructed her in the way to saluation, and hopefullly rescued her from the Diuell, (to whom she was deuoted, and by him seduced) and regained her to God, from whom she was departed by Apostacie. And in this so Christian and holy action were the continuall paines of

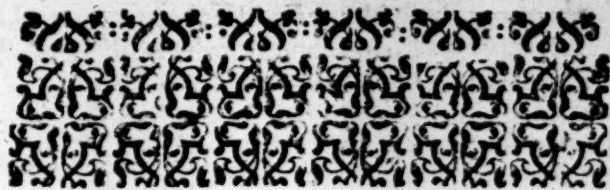
Maister	{	Thomas Howes.
		Thomas Hares.
		Iohn Man.
		William Leedes.
		Robert Burward.
	{	William Armitage.

And of these in the day of execution (which she in no wise would condiscend vnto should be deferred, though offered reprimall vpon hope that more might haue beene acknowledged) being very distemperate, neuerthelesse some accompanied her to the place, and were both eye and eare-witnesses of her behauiour there, seeing and hearing how she did then particularly confesse her confederacy with the Diuell, cursing, banning, and enuy towards her neighbours, and hurts done to them, expressing euery one by name, so many as be in the following discourse, nominated, and how she craved mercy of God, and pardon for her offences, with other more specialities afterward expressed. And thus I end, taking my leaue, and commending thee to the gracious guidance and preseruation of our good God in our blessed Saviour Christ Iesus.

Thine euer in the Lord,

A. ROBERTS.





A TREATISE OF THE  
CONFESSION AND  
EXECVTION OF *MARY SMITH*,  
CONVICTED OF WITCHCRAFT,  
and condemned for the same : of her contra& vo-  
cally & in solemne tearmes made with the Diuell;  
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their pedigree from the<sup>a</sup> *Per-*  
*sians*, who searching more deeply into the secrets  
of Nature then others, and not contented to  
bound themselves within the limits thereof, fell  
foule of the Diuell, and were insnared in his nets. 1.

*Augustinus de  
diuinatione Da-  
monum: & de  
Cruitate Dei. lib.  
7 cap 35. Plini-  
us historia natu-  
ralis lib. 30. cap.*

B

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<sup>b</sup> Augustinus de  
Ciuitate Dei lib.  
21. cap. 14.

<sup>c</sup> Iustinus in E-  
pitome Trogi  
Pompey. lib 1.

<sup>d</sup> Lactantius de  
origine erroris.  
lib. 2. cap. 17.

And citeth the  
testimony of  
Sibilla Erithrea  
for prooofe

hereof. Gratia-  
nus Decretorum  
part. 2. causa 26

quest 2 Canone  
sine saluatore,  
& inuentus esse

has artes & &  
ἀνθρώποις ὡς  
ἀνθρώποις τῶν πα-  
λαιοῦ ἀποστόλων.

μὴν εἰς τὸν κα-  
τὰ τὸν δὲ δόλου.  
affirmat Cedre-  
nus in historia

compendio.  
<sup>e</sup> Probationes ex  
quibus legitimū

est iudicia fieri,  
tres necessarie  
plane dici & in-

diabitate possunt  
1<sup>a</sup> veritas noto-  
riū & permanen-

tiū facti. 2<sup>a</sup> con-  
fessio voluntaria  
eius qui reus fa-

ctus est, atque  
peractus 3<sup>a</sup> cer-

torum testium firmorumque testimonium: his &  
4<sup>a</sup> addi potest violenta presumptiones de  
Budinys de Demonia lib. 4. cap. 2. 3. 4.

And among these, the publisher vnto the world was Zoroaster, who so soone as he by birth<sup>b</sup> entred the world, contrary to the vsuall condition of other men, laughed. (whereas the beginning of our life is a sob, the end a sigh) and this was ominous to himselfe, no warrantise for the enioying of the pleasures of this life, ouercome in battell by Ni-  
nus<sup>c</sup> King of the Assyrians, and ending his dayes by the stroake of a thunder-bolt, and could nor, though a famous Sorcerer, either fore-see, or pre-  
uent his owne destinie. And because he writ many bookes of this damnable Art, and left them to posterity, may well be accounted a chiefe maister of the same But the Diuell<sup>d</sup> must haue the prece-  
dencie, whose schollers both he and the rest were, who followed treading in his steps. For he taught them South-saying, Auguration, Necromancie, and the rest, meere delusions, aiming therein at no other marke, then to with draw men from the true worshipping of God. And all these perniti-  
ous practises are fast tied together by the tailes, though their faces looke sundry wayes; and there-  
fore the Professors thereof are stiled by sundry names, as Magitians, Necromancers, Inchanters, Wisards, Haggess, Fortune-tellers, Diuiners, Witches, Cunning Men, and Women, &c. Whose Art is such a hidden mystery of<sup>e</sup> wicked-  
nesse, and so vnsearchable a depth of Sathan, that neither the secrets of the one can be discovered, nor the bottome of the other further sounded,

then

then either the praefisers thereof themselves by their owne voluntary confessions made, or procured by order of Iustice (according to the manner of that Countrey where they be questioned) haue acknowledged, or is manifested by the sundry mischiefs done of them vnto others, proued by impartiall testimonies vpon oath, and by vehement presumptions confirmed, or else communicated vnto vs in the learned Treatises, and discourses of ancient and late Writers gathered from the same grounds. And<sup>e</sup> although this Hellish Art be not now so frequent as heretofore, since the Pagans haue beene conuerted vnto Christianity, and the thick fogges of Popery ouer-mantling the bright shining beames of the Gospel of *Iesus Christ* (who came to dissolue the workes of the Diuell .1. *Ioh.* 3.8.) and were by the sincere and powerfull preaching therof dispersed; yet considering these bee the last times, dayes euill & dangerous, fore-told that should come, 2. *Tim.* 3. 1. in which inquiry must abound, *Mat.* 24. 12. and as a raging deluge ouer-runne all, so that Faith shall scarce be found vpon earth, *Luk.* 18.8. and the Diuell loosed from his thousand yeares imprisonment, \* *Reuel.* 20. 3. enraged with great wrath walketh about, and seeketh whom he may deuoure. 1. *Pet.* 5. 8. Because he knoweth hee hath but a short time, *Reu.* 12. 12. Before I enter into the particularity of the narra-

The Oracles of the Pagans in all places of the world, where CHRIST was borne, were silenced, and the Diuell became mute: so that Augustus Cesar demanding of Apollo by his messengers, sent to Delphos, had this answer returned, *τοῖς ἰσοπέποισιν ἄδηναι* &c. in sence thus much, An Hebrue Childe commandeth me to leaue this place, and returne againe to hell. From hence therefore you must depart from

our Altars, without resolution of any questions propounded. *Eusebius de preparati- one Euangelica. lib. 5. cap. 8.* *Theodoretus de Græcorum affectionum curatione qui est de o- raculis iuræ τῶν τοῦ σωτῆρος ἱππὸν ἐμπόδων ἀπὸ τῆς χάριτος τοῦ δι τῆς ἰκανότητος τοῦ ἀποστόλου ἐκπεφ- ορτισ.* Vide & Suidam in Augusto, & Athanasium de incarnatione verbi.

\* De hac ligatione & solutione Diaboli plenissime August. de Civitate Dei, lib. 20. cap. 8.



tion intended, it shall be materiall to set downe some generall propositions, as a handfull of gleanings gathered in the plentifull haruest of such learned men, who haue written of this argument, whereby the erroneous may be recalled, the weak strengthened, the ignorant informed, and such as iudge aright already, confirmed: and among many other these as chiefe, all which you shall see exemplified in the following Discourse.

### *The first Proposition.*

¶ *Wierus de magorū infamiam*  
*pœnis lib. 6. cap.*

17. 18 19 20 21

22. 23. 24. &c.

27. & de Lamijs

lib. 3. cap. 7. &

de la niarum

impotentia. But

this position

commeth from

another as

dangerous,

euen Infidelity

denying that

there be any

Diuels, but in

opinion; which

was the do-

ctrine of Ari-

stotle, and the

Peripatetique

Philosophers.

Pomponatius de

incarnationibus

Binsfeldus de

confessionibus

maleficorum

**I**T is a *Quere*, though needlesse, whether there be any Witches: for they haue some *Procters* who plead a nullitie in this case, perswade themselves, and would induce others to be of the same minde, that there be no Witches at all: but a sort of melancholique, aged, and ignorant Women, deluded in their imagination; and acknowledge such things to be effected by them, which are vnpossible, vnlikely, and they neuer did; and therefore Magistrates who inflict any punishment vpon them, be vnmercifull and cruell Butchers. Yet by the way, and their good leaue, who take vpon them this Apology, all who are conuented vpon these vnlawfull action, are not stricken in yeares; but some euen in the flower of their youth be nuzled vp in the same, and convicted to be praetisers thereof; neither be they overflowed with a blacke melancholique humor, dazeling the phantasie, but haue



haue their vnderstandings cleere, and wits as quicke as other: Neither yet be they all women, though for the most part that sexe be inclinable thereunto: (as shall afterward be shewed, and the causes thereof) but men also on whose behalfe no exception can be laid, why any should demurre either of their offence or punishment for the same. Wherefore for this point, and confirmation of the affirmatiue, wee haue sundry pregnant and euident proofes.

First testimonies Diuine and Humane: Diuine of God himselfe in his word,<sup>h</sup> left for our instruction in all dogmaticall truth, reproofe and confutation of falshood in opinions, correction for the reforming of misdemeaners in conuersation, doctrine for the guidance of euery estate Politicall, Ecclesiasticall, Oeconomicall. 2. *Timoth.* 3. 16. Therefore expressly, *Thou shalt not suffer a witch to liue, Exod.* 22. 18. <sup>i</sup> but to bee executed in the same day wherein she is conuicted, and this was a custome obserued by the ancient Fathers.

*Phil. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*Phil. in libro de legibus specialibus.*

And *Deuteronomy* 18. 10. 11. there is a blacke Bill set downe<sup>k</sup>, and registred of sundry kinds of these slaues of Sathan, all condemned, and God addeth in the same place the reasons of this his severe and sharpe iudgement against them. First, because they are an abomination vnto him. Secondly, he determineth vtterly to destroy all such, and giueth his people the Israelites an example thereof in the Canaanites, whom their Land spewed out. Thirdly, for that he requireth all who belong vnto him, to be pure, vndefiled and holy,

*Vide Paulum Phagium in annotationibus, & Chaldaicam Paraphrasin in cap. 18. & 19. Leuitici.*

not stained with impieties, for they are bound vnto him by couenant in obedience. Fourthly, such were the Heathen, strangers from God, blinded in their dark vnderstanding, without sauing knowledge, with whom the Israelites, a chosen and peculiar nation, enioying his lawes and statutes, must haue no familiarity. Further, the woman of *Endor* acknowledgeth herselfe to be one of the rank. 1. *Sam.* 28. 9. And *Iesabel*, mother of *Iehoram*, is in plaine teatmes stiled a Witch. 2. *King.* 9. 22. who is supposed to haue brought this Art, and the Professors thereof into *Samaria*, which there continued for the space of fixe hundred yeares. In somuch that it was rise in common speech, when any would reproach another, to doe the same in this forme; *Thou art a Samaritan, and hast a Diuell* (a familiar spirit) which the malicious Iewes, not abiding his heavenly and gracious doctrine, objected to Christ Iesus our blessed Sauour, *Ioh.* 8. 48. The holy Apostle reprobuing the *Galatians* for their sudden Apostasie and back-sliding from the Gospell so powerfully preached vnto them and with so great euidence of the spirit, as though Christ had bin crucified before their eyes, doth it in no other termes then these, *who hath bewitched you?* *Gal.* 3. 1. And afterward, *Cap.* 5. 20. marshalleth Witch-craft among the workes of the flesh: In both which places the names are taken from the seducements and illusions of Inchanters, who astonish the mindes, and deceiue the senses of men, and all that by vertue of a contract passed betweene them and the Diuell. Other like proofes may

<sup>1</sup> Bodinus in consultatione opinionum Witch.

may be added to these alledged, *Leuit. 20.6. Micah 5.12. Nahum 3. 4.* Now then when God affirmeth there be such, whose words are truth, shall man dare once to open his mouth, and contradict the most righteous?

Concerning humane witnesses, they be almost infinite; and therefore it shall be sufficient to produce some few, choyce, and selected: <sup>m</sup> The second Councell of *Constantinople* held and gathered together in the Imperiall palace, of two hundred feuen and twenty learned and reuerent Bishops, nameth sundry sorts of such Sorcerers, and censureth their actions to be the damned practises of the Pagans, and decreeth all the Agents therein excommunicated from the Church and Society of Christian people, adding the motiue reason of this their determined sentence, from the Apostle, *2. Cor. 6. 14.* For righteousness hath no fellowship with vnrighteousnesse, neither is there communion of light with darknesse, nor concord with Christ and Belial, nor the beleeuers can haue part with an Infidell. And <sup>n</sup> *Chrysostome* sharply reproveth all such, and those who aduise with them vpon any occasion, confuting the reasons which they take to be sufficient warrantise of their doings. As among the rest they will pretend, Shee was a Christian woman who doth thus charme or inchant; and taketh no other but the name of God in her mouth, vseth the words of sacred Scripture. To this that holy Father re-

Councell before alledged, to which may be added others of the same holy Bishop in his 9 Homily vpon the Epistle to the *Colossians*, & his 6 Sermon against the Iewes,

plyeth,

<sup>m</sup> Cap 61. con-  
gregata est hec  
synodus sub Iu-  
liano qui vo-  
catus est inue-  
nitur, in qua e-  
rant Episcopi,  
227. Balsamon  
in suis ad eum  
Commentarijs,  
& vocata est sy-  
nodus in Tra-  
lerat autem i-  
nponat Secreta-  
rium palatii quia  
in eo fuit cele-  
brata, eam autē  
miraculis vocat  
Balsamon quasi  
Qui in sexta di-  
cas quia quod  
quinta & sexta  
synodus deerat  
(septem enim re-  
cipiunt Græci)  
hec expleuit,  
Nomenclator  
Græcorum delli-  
onum qua apud  
Harmenopolim  
occurrunt in sal-  
uris Promptua-  
rio.

<sup>n</sup> This testimo-  
ny of Chryso-  
stome is cited  
by Balsamon, in  
his exposition  
vpon that

Chaprer of the

\* Superstitio la-  
to peior est qua-  
to plura miscen-  
tur bona, quoniam  
unde debet ho-  
norari Deus. To-  
noratur Diabo-  
lus. Ioh. Gerson  
in Trilogia A-  
strologiae Theolo-  
gicae propositi-  
one 21.

¶ De Photinū  
Patriarchā Con-  
stantinopolitani  
in nono Canone  
titulo 13. cap. 19.  
¶ Ierome in his  
Apology a-  
gainst Rufinus,  
and Eusebius a-  
loweth but one  
only Epistle of  
his. Histor. Ec-  
clesiastic. 2. cap. 16.  
Gratianus di-  
stinct. 15. Epi-  
phanius contra  
Audianos.

¶ Homer. Od. I. Ica  
10. expugnat  
Iliad. Eustat-  
hius.

¶ Euripides in  
Medea. Ou di'as  
Metamorph. lib.

7. Pinclarus Py-  
thionum Idillio

4. A. Iulius  
Argo nauticorum  
lib. 40.

pliciſh, Therefore ſhe is the more to be hated, be-  
cauſe ſhee hath abuſed and taken in vaine that  
great and glorious name, and profeſſing herſelfe  
a Chriſtian, yet practiſeth the \* damnable Arts of  
miſcreant and vnbeleeuing Heathen. For the  
Duels could ſpeake the name of God, and neuer-  
theleſſe were ſtill Duels; and when they ſaid vn-  
to Chriſt, they knew who he was, the holy one of  
God, &c. *Mar. 1. 24. 25.* their mouthes were ſtop-  
ped, he would no ſuch witneſſe, that wee ſhould  
learne, nor to beleeuie them when they ſay the  
truth: for this is but a bait, that wee might aſter-  
ward follow their lies. There is much men  
made of theſe, both in the Ciuill and \* C  
Lawes, and diuerſitie of puniſhment allotted  
for them; ſo that none can doubt but that  
hath beene, and are ſuch. I might remember  
you the authority of *Clemens Romanus* in his  
cognitions, and thoſe Conſtitutions which a-  
fathered vpon the Apoſtles; but their credit is  
not ſo great, that they may without exception be  
impannelled vpon this lury, for they haue long  
ſince beene challenged of \* inſufficiencie.

Among the Gentiles, when theſe ſo qualiered  
perſons did ſwarme, and were accounted of high  
eſteeme, there be reckoned vp whole troopes of  
this blacke guard of the Diuell; As *P. Circe* whom  
*Homer* reporteth to haue turned *ſiſſes* Compa-  
nions into Wolves, Lyons, Swine, &c. by her  
Inchantments, inſauaging and making them  
beaſt-like and furious. *Medea* ¶ famous in this  
kinde, for the murdered by Witch-craft *Glauca*

in the day of her marriage, who enioyed *Iason* her  
loue. And the Mortars of these two, wherein  
they stamped their Magicall drugges, were for a  
long time kept in a certaine mountaine, and she-  
wed as strange monuments to those who desired  
a sight of them. For the Diuell furnisheth such  
with powders, oyntments, hearbes, and like re-  
ceipts, whereby they procure sicknesse, death,  
health, or worke other supernaturall effects. Of  
the same profession were *Simotha*, *Ericho*, *Ca-*  
*idia*, and infinite others beside, whose damnable  
story deserueth to be buried in euerlasting ob-

*Scholias-  
Theocriti Idil 2.  
in the end of the  
book of the  
Theocriti  
Idil. 2.  
Remigius de  
monolatriam lib.  
1. cap. 2.  
Theocritus in  
Idil. 2.  
Lucan. Phar-  
salibus lib. 6.  
Horatius  
Epod. lib. 5.*

because the reports of these may seeme to  
all credit, for that they come from Poets,  
stained with the note of licentious & fai-  
d so put off as vaine fictions; yet seeing  
aliuer nothing herein but that which was  
knowne and vsuall in those times wherein  
they liued, they are not slightly, and vpon an i-  
magined conceit, to be reiected: for they affirme  
no more then is manifest in the records of most  
approoned Histories, whose essence is and must  
be truth, as straightnesse of a rule, or else deserue  
not that title. In which wee reade of *Martiana*,  
*Locusta*, *Martha*, *Pamphilia*, *Aruna*, &c. And  
not to insinuate vpon particulars, there bee infinite  
numbers ouerflowing euen in these our dayes,

*Pictoribus at-  
que Poetis quid-  
libet audiendi  
semper fuit equa  
potestas.  
Theophrastus in  
his opus-  
culis de  
causis  
plantarum  
lib. 2. cap. 1.  
Polib. histo-*

*riarum lib. 12. Timaeus in iohannis 1689. Tacitus Annal. lib. 2. Idem annal.  
lib. 12. & 13. Suetonius in Claudio c. 33. Plutarchus in Mario. Apuleius. Mun-  
sterus Cosmographia lib. 2. Remigius, a iudge in these cases reporteth of 900 exe-  
cuted in Lorayne for this offence of Witch-craft in the time of his gouernement.*

C

since



plish, Therefore she is the more to be hated, because she hath abused and taken in vaine that great and glorious name, and professing herselfe a Christian, yet practiseth the \* damnable Arts of miscreant and vnbeleeuing Heathen. For the Diuels could speake the name of God, and neuertheless were still Diuels; and when they said vnto Christ, they knew who he was, the holy one of God, &c. *Mar. 1 24. 25.* their mouthes were stopped, he would no such witnesse, that wee should learne, not to beleeuue them when they say the truth: for this is but a bait, that wee might afterward follow their lies. There is much mention made of these, both in the Ciuill and <sup>a</sup> Canon Lawes, and diuersitie of punishment allotted out for them; so that none can doubt but that there hath beene, and are such. I might remember vnto you the authority of *Clemens Romanus* in his Recognitions, and those Constitutions which are fathered vpon the Apostles; but their credit is not so great, that they may without exception be inpannelled vpon this lury, for they haue long since beene chalenged of <sup>o</sup> insufficiencie.

Among the Gentiles, when these so qualified persons did swarme, and were accounted of high esteeme, there be reckoned vp whole troopes of this blacke guard of the Diuell; As *P Circe* whom *Homer* reporteth to haue turned *Pirisses*. Companions into Wolves, Lyons, Swine, &c. by her Inchantments, insauaging and making them beast-like and furious. *Medea* <sup>a</sup> famous in this kinde, for the murdered by Witch-craft *Glauce*

in

\* *Suppositio* tāto prior est quāto plura miscetur hinc, quoniam unde debet honorari Deus honoratur Deobus  
*Isaiah* 40. 1. *Trilogia* Astrologia Theologia  
*scilicet* 1. *propositio* one 11.

<sup>a</sup> *Phothii* Patriarcha Constantinopolitani in nono Canone titulo 13. cap. 9

<sup>o</sup> *Ierome* in his Apology against *Ruffinus*, and *Eusebius* alloweth but one only Epistle of his, *Histor. Ecclesiast. 2. cap. 16.* *Gratianus* dist. 15 *Epiphanius* contra *Audianos*.

<sup>p</sup> *Homer* *Od. l. 10* *opusculum* *in 1000* *Eustathius*.

<sup>q</sup> *Euripides* in *Medea*. *On diuina* *Metamorph. l. 6.*

<sup>7</sup> *Pindarus* *Pythionum* *Idyllio*

<sup>4.</sup> *4. o* *Iornus* *Argonauticorum* lib. 40.





*h Lutherus in  
Genesis.*

since the sinceritie of Christian Profession hath decreased, and beene in a sort ecclipsed in the hearts of men: for the period of the continuance thereof (after it be once imbraced) in his first integrity, either for zeale of affection, or strictnesse of discipline, hath beene by some learned Diuines<sup>h</sup> obserued, to bee confined within the compasse of twenty yeares; and then afterward by degrees, the one waxed cold, and the other dissolute: which being so, it is not to be marvelled though the Diuell now begin to shew himselfe in these his instruments, as heretofore, though he cannot in the same measure, in respect of those sparkes of light which yet shine amongst vs. But of this so much now, because I shall haue afterward occasion further to enlarge this poynt.

*i Binsfeldius de  
confessionibus  
malefactorum,  
colleth this  
reason a most  
strong & con-  
uincing argu-  
ment.*

*h Ex malis mo-  
ribus bonæ nas-  
cuntur leges.*

*l Diogenes La-  
ertius lib. 1. de  
vitis Philosopho-  
rum in Solone.*

*Cicero in Orati-  
one pro Roscio  
Amerino.*

Againe, the policie of all States<sup>i</sup> haue prouided for the rooting out of these poysonfull Weedes, and cutting of these rotten and infected members; and therefore infallibly prouing their existence and being: for all<sup>k</sup> penall lawes looke to matters of fact, and are made to punish for the present, and preuent in future, some wicked actions already committed. And therefore *Solon* the Athenian making statutes for the setting of that Common-wealth, when a defect was found, that he omitted to prouide a cautelous restraint, and appoint<sup>l</sup> answerable punishment for such who had killed their parents, answered, He neuer suspected there were or would be any such. Wherefore to confirme the position set downe, God doth

not



*ne finito vivere.* Suffer not women Witches to liue. *Gunthrunus* and *Canutus* will haue them, being once apprehended (that the rest of the people might bee pure and vndefiled) sent into banishment, or if they abide in the kingdome (continuing their lewd practises) executed according to desert. So *Athelstane*, if they be conuicted to haue killed any, &c. And how the present estate standeth affected toward them, the sundry strict statutes in this case provided, may giue any, not wedded to his owne stubbornenesse, sufficient and full satisfaction. Wherefore not to erect a Tabernacle, and dwell longer in perswading an vndereniable truth, that there bee Sorcerers and Witches, I leaue these Hellish Infidels, and proceede.

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*The second Proposition.*

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*¶ Daxeus de  
fortiarijs, cap. 20*

**T**HE second Proposition: *¶* Who those be, and of what quality, that are thus ensnared of the Diuell, and vndermined by his fraudes. For resolution whereof, this may suffice. Those who either maliciously reiect the Gospell offered vnto them: or receiuing and vnderstanding the same, do but coldly respect, and carelessly taste it, without making any due estimation, or hauing any reuerent regard therof. In both which is a manifest and open contempt of God. For as he purposing to honour the first comming of his Sonne into the

the

the World, cloathed in the cloud of our flesh, which he assumed then, suffered many to be really possessed of Diuels, to bee lunatique, deafe, dumbe, blinde, &c. whom he might deliuer from these torments, and so make apparant his glory, and shew by these his miracles wrought, that hee was the promised Messias, *Esay* 35. 5. 6. And therefore Christ referreth those Disciples whom *Iohn* sent vnto him (doubting in respect of that base forme which he tooke, and demanding whether it was he that should come, or another to be looked for) vnto his Doctrine and Workes; and by them to bee instructed, whereof they were then both hearers and beholders, *Math.* 11. 3. 4. 5. So now comming in the dew of his grace, and hauing restored the light of the Gospell, and bestowed that vpon mankinde, as an especiall and vvaluable blessing, in his iustice giueth ouer the despisers thereof vnto the power of Sathan, whereby both others who contemne the same, might by their dreadfull example bee terrified, and the faithfull stirred vp to a respectiue thankfulnessse, for so great a mercy vouchsafed vnto them, and acknowledge their happinesse in being made partakers thereof, and by especiall fauour deliuered out of the tyranny of the Diuell: For this is one of the fearefull iudgements of God, and hidden from vs (as all are a great depth, *Psal.* 36. 6.) that those who receiued not the truth that they might be saued, should haue strong delusions sent vnto them, and bee giuen ouer to belieue Sathan and his lying signes, and false wonders, *2. Thess.* 2. 10.



\* *Iaquerus in  
flagello Hereti-  
corum, cap. 18.*

† *Peccatum si  
cuius peniten-  
do non tergitur,  
iusto Iudicio  
omnipotens De-  
us obligatam  
peccantis men-  
tem, etiam in  
culpam alteram  
permittit cade-  
re, ut qui flendo  
& corrigendo  
noluit mundare  
quod fecit, pec-  
catum incipiat  
peccato cumula-  
re, Greg. Hom.  
11. in Ezech.  
Augustinus lib.  
83. questionum  
questione 97. &  
Aquinas 1. 2.  
quest 79. artic. 3  
& quest. 87. ar-  
tic. 2.*

‡ *Zanchius de o-  
peribus creatio-  
nis, part. 1 lib. 4.  
cap. 15. Dancus  
de sortariis cap.  
4. & Erasmus de  
Lamijs.*

§ *De hoc more  
Alexander ab*

*Alexandro, Dierum genialium lib. 5. cap. 18. Suetonius in Caligula, cap. 27. Cicero de officijs  
lib. 2. Celsus Rhodiginus Antiquarum lectionum lib. 7. cap. 31. & olim militia Tyrones sy-  
nagogam erant & in cute signati Vegetius lib. 1. cap. 8. & 2. cap. 5. Prudentius in  
Hymno 10. & huius moris meminit, Ambrosius in funebri oratione pro Valentiano.*

And thus consenting vnto sinne, and his sugges-  
tions, they are deprived of the helpe and assi-  
stance of God, and so disabled to resist all violent  
rushing temptations: for one offence, nor being  
truely repented of, bringeth another, and at last  
throweth head-long downe into hell: and by this  
meanes man despising God his creator & redee-  
mer, and obeying the Diuell a professed enemy,  
and irreconciliable aduersary, not easie to be con-  
fronted, becommeth his seruant: for of whom so-  
euer any is ouercome, euen of the same is hee  
brought into bondage, 2. *Pet. 2. 19.* And the Apo-  
stle giueth as the reason why the heathen were so  
fottish Idolaters, and defiled themselues with ma-  
ny detestable and loathsome sinnes, † because  
when they knew God, they glorified him not as  
God, neither were thankfull, therefore God gaue  
them ouer to a reprobate sence, and vile affecti-  
ons to doe those things which were not conueni-  
ent, full of all vnrighteousnesse, *Rom 1. 24. 25.*  
& 29 So these being enthralled, and deuoting  
themselues to the Diuell by a mutuall league (ei-  
ther expresse or secret) he brandeth with his mark  
for his owne, as in ancient time was an vse with  
Bondslaues and Captiues, and these bee taken aliue  
in his snare, 2. *Tim. 2. 26.* and that in  
some part of the body, least either suspected or  
perceiued by vs (for hee is a cunning concealer)  
as vnder the eye-lids, or in the palat of the mouth,



or other secret places : Wherefore some Iudges  
cause them, once being called into question, and  
accused, to be shauen all the body<sup>\*</sup> ouer. And for  
the manner of impression, or branding, it is after  
this sort. The Diuell when hee hath once made  
the contract betweene himselfe and the Witch,  
and agreed vpon the conditions, what they shall  
doe, the one for the other, giueth her some  
scratch<sup>y</sup>, which remaineth ful of paine & anguish  
vntill his returne againe : at which time hee doth  
so benumme the same, that though it be pierced  
with any sharpe instrument, yet is without any  
sence of feeling, and will not yeeld one droppe of  
bloud at all : a matter knowne by iust, often, and  
due triall.

<sup>\*</sup> Et insigne ex-  
emplum apud  
Gildemannum  
de Lanijs lib. 3.  
cap. 10. sessione  
38.

<sup>y</sup> Remigius in  
Dæmonolatria  
lib. 1. cap. 5. and  
citeth the con-  
fession of eight  
seuerall per-  
sons, acknow-  
ledging both  
to haue recei-  
ued the marke  
and in what  
part of the bo-  
dy.

And for the most part, hee bringeth these his  
slaves and vassalles obliged to him as his owne, to  
some desperate, Tragical, <sup>\*</sup> and disastrous end;  
and that either by the execution of Iustice for  
their demerits, or by laying violent hands vpon  
themselues, or else God powreth vpon them  
some strange and extraordinary vengeance, or  
their Grand-maister whom they haue serued, dis-  
patcheth them in such manner, as they become  
dreadfull and terrible spectacles to the beholders,  
whereof Histories will furnish vs with <sup>a</sup> varietie  
and plenty of examples : For the Diuell is a mur-  
thering spirit, desirous to doe mischief, swelling  
in pride, malicious in hatred, spitefull in enuy,  
subtill in craft; and therefore it behoueth euery  
one resolutely to withstand his assaults, *Ephes. 4.*  
*27.* and cautelously to decline his subtilties, and  
cunning

<sup>\*</sup> Peucerus de  
principijs diui-  
nationum gene-  
rijs titulo de  
Magia.

<sup>a</sup> Philippus Ca-  
merarius in Hi-  
storica medica-  
tionibus part. 1.  
cap. 70. & 72.

<sup>b</sup> Cyprianus in  
proemio libri de  
exhortatione ad  
Martyrium.

<sup>c</sup> Tatianus ora-  
tione contra  
Gentes.

cunning ambushments from whence he inuadeth vs, Eph. 6. 11. <sup>b</sup> For this aduersary against whom we fight, is an old beaten enemy, fixe thousand yeares are fully compleat since the first time hee began to assault mankind. But if any keepe the Commandements of God, and constantly, by a liuely faith, cleaue fast vnto Christ, he shall overcome: for our Lord is inuincible. <sup>c</sup> The Diuels indeed doe willingly offer themselues to be seene of those who are not gouerned by the Holy Ghost; and that either to win themselues some estimation, or to intangle and deceiue men, vailling their treacheries vnder a smiling countenance, whom they deadly hate, for if it lay in their possibilitie, they would ouerthrow and destroy heauen it selfe. Now vnable to do this, they endeouour to worke vpon a more weake subiect and matter; and therefore hee that will not be subdued of them, must auoid all occasions whereby he may take any aduantage, and couered with the Breast-plate of Righteousnesse, and defended with the Shield of Faith, quench all his fiery Darts. Ephes. 6. 14.

<sup>d</sup> Damascenus  
Orthodox. fidei  
lib. 2. cap. 4.  
ἐξουσία ἔχει καὶ  
ἐναντίον κατὰ τὴν  
ἐκκλησίαν,  
λαquerius fla-  
gelli Heretico-  
rum fascinario-  
rum, cap. 25.

### The third Proposition.

EXcept God do by his especial grace and ouer-  
ruling power, restraints the malice of these  
Witches, and preserue his Children, they are  
permissiuely able, <sup>d</sup> through the helpe of the Di-  
uell

uell their maister, to hurt Men and Beasts, and trouble the elements, by vertue of that contract & agreement which they haue made with him. For man they endamage both in body & mind: In body, for<sup>e</sup> *Dancus* reporteth of his owne knowledge, as an eye-witnesse thereof, that he hath seene the breasts of Nurces (onely touched by their hands) those sacred fountaines of humane nourishment so dried vp, that they could yeeld no milke; some suddenly tormented with extreame and intolerable paine of the Cholicke, others<sup>f</sup> oppressed with the Palsie, Leprosie, Gout, Apoplexie, &c. Some disabled from the performance of any thing, some any tortured with lingring consumption, not a few afflicted with such diseases, that whether they themselues who wrought that mischief, or they afterward helpe; nor be cured thereof without the care and diligent attendance of most skillfull Physicians. I willingly let passe other mischiefs wrought by them, of which many things are deliuered in the Canon and Ciuill Lawes, in the Schoole-men, and Diuines both ancient and moderne.

In minde, stirring vp men to lust, to hatred, to loue, and the like<sup>h</sup> passions, and that by altering the inward and outward senses, either in forming some new obiect, or offering the same to the eye

*ponit. Lycosthenes lib. de prodigijs & ostentis quo modo huiusmodi in corporibus humanis inueniantur & qua ratione ingenerentur, aut eijciantur & an tribuenda hec maleficijs & diabolica arti Binsfeldius in commentario ad titulum Codicis de maleficijs & Mathematicis pag. 510. <sup>h</sup> Gratianus in decretis, Caietanus in summula titulo de maleficio. Iaquerrus in flagello fascinatorum, cap. 11. 12. 1oh. Nider in preceptorio, precepto 1. ca. p. 11. Bodinus in Demonomania, lib. 2. cap.*

*Vbera matris fontes sanctissimos humani generis educatores vocat Phaurinus apud A. Gelium not. Atticarum lib. 12.*

*cap. 1. Aretius problematum parte 2.*

*Loco 144. de Magia.*

*Godlemanus de beneficiis lib. 1*

*cap. 7. 9. 21. 22. 23. 24. 25. 26.*

*&c.*

*Exempla omnem fidem superantia Florentina*

*na mulieris & vici cuiusdam Neucefferi refert*

*Langius epist. Medicinalium*

*lib. 2. Epist. 38.*

*è cuius ventriculo lignum torres & quatuor cultri exelli*

*sunt: eorum & formam & iussu longitudinem*



uell their maister, to hurt Men and Beasts, and trouble the elements, by vertue of that contract & agreement which they haue made with him. For man they endamage both in body & mind: In body, for <sup>e</sup> *Dancus* reporteth of his owne knowledge, as an eye-witnesse thereof, that he hath seene the breasts of Nurces (onely touched by their hands) those sacred fountaines of humane nourishment so dried vp, that they could yeeld no milke; some suddenly tormented with extreame and intolerable paine of the Cholicke, others <sup>f</sup> oppressed with the Palsie, Leprosie, Gout, Apoplexie, &c. And thus disabled from the performance of any action, many tortured with lingring consumptions, <sup>g</sup> and not a few afflicted with such diseases, which neither they themselues who wrought that euill, could afterward helpe; nor be cured thereof by the Art and diligent attendance of most skillfull Physitians. I willingly let passe other mischiefs wrought by them, of which many things are deliuered in the Canon and Ciuill Lawes, in the Schoole-men, and Diuines both ancient and moderne.

In minde, stirring vp men to lust, to hatred, to loue, and the like <sup>h</sup> passions, and that by altering the inward and outward senses, either in forming some new obiect, or offering the same to the eye

*ponit. I. ycosithenes lib. de prodigijs & ostentis quo modo huiusmodi in corporibus humanis inueniantur & qua ratione ingenerentur, aut ejciantur & an tribuenda hac maleficis & diabolica arti Binsfeldius in commentario ad titulum Codicis de maleficis & Mathematicis pag. 510. <sup>h</sup> Gratianus in decretis, Caietanus in summula titulo de maleficio. Iaquerius in flagello fascinatorum, cap. 11. 12. Ioh. Nider in praeceptorio, praecepto 1. ca. p. 11. Bodinus in Demonomania, lib. 2, cap.*

*Vbera matris fontes sanctissimos humani generis educatores vocat Phavorinus apud A. Gellium not. Atticarum lib. 12.*

*cap. 1. Aretius problematum parte 2. Loco 144. de Magia.*

*Godlemanus de veneficiis lib. 1 cap. 7. 9. 21 22. 23. 24 25. 26. &c.*

*Exempla omnem fidem superantia Florentinae mulieris & vtrius cuiusdam Neucefferi verser Langius epist. Medicinalium lib. 2. Epist. 38.*

*è cuius ventriculo lignum teres & quatuor cultri execti sunt: eorum & formam & iussu longitudinem*



or care, or stirring the humors: for there being a neere coniunction betweene the sensitiue and rationall faculties of the soule, if the one bee affected, the other (though indirectly) must of necessity be also moued. As for example, when they would prouoke any to loue or hatred, they propound an object vnder the shew and appearance of that which is good and beautifull, so that it may be desired and embraced: or else by representation of that which is euill & infamous, procure dislike and detestation. Neither is this any strange position, or improbable, but may bee warranted by sufficient authority; and therefore

<sup>1</sup> Cod. lib. 9. titu-  
lo 18. Lege est  
scientia, hanc le-  
gem sugillat.  
Weirus de præ-  
stigijs demonum  
lib. 3. cap. 38.

<sup>2</sup> In 3. Caput  
prophete Nabu-  
ni, vide & Na-  
tanzenum in  
d'apomac, siue  
de arcanis vel  
principijs non  
procul a fine, &  
eius paraphra-  
sen Nicetam.

<sup>3</sup> Cassianus Col-  
lat. 7. cap. 32.

<sup>4</sup> In vita Hila-  
rionis.

<sup>1</sup> *Constantinus* the Emperour doth expressely determine, all those iustly punishable who sollicite by enchantments chaste mindes to vncleanness: And *Saint Ierome* attributeth vnto them this power, that they can enforce men to hate those things they should loue, and affect that which they ought to auoyd: and the ground hereof hath his strength from the holy Scriptures: for the Diuell is able to enflame wanton<sup>1</sup> lust in the heart, and therefore is named, *the Spirit of Fornication*, *Osea* 4. 12. and vncleane, *Math.* 12. 43.

There is a very remarkable example mentioned by *Ierome*<sup>m</sup>, of a maiden in *Gaza*, whom a yong man louing, and not obtaining, went to *Memphis* in *Egypt*, and at the yeares end in his returne, being there instructed by a Priest of *Aesculapius*, and furnished with Magicall Coniurations, graued in a plate of brasle, strange charming words, and pictures which he buried vnder the threshold

of

of the doore where the virgin dwelt: by which  
meanes she fell into a fury, pulled off the attire  
of her head, flung about her haire, gnashed with  
her teeth, and continually called vpon the name  
of her loue.

The like doth <sup>n</sup> Nazianzene report of Cyprian  
before his conuersion (though some thinke it  
° was not he whose learned and religious writings  
are extant, and for the profession of his faith and  
doctrin was crowned with Martyrdome) but a-  
nother of that name, toward *Iustina*, whom hee  
lasciuiously<sup>p</sup> courted, and vnlawfully lusted after.  
It were easie for me to instance this in many, and  
to adde more testimonies, but my intended pur-  
pose was, to set downe onely some few proposi-  
tions, whereby the iudicious reader might be stir-  
red vp to a deeper search, and further considera-  
tion of these things: for often they driue men to a  
madnesse, and other such desperate passions, that  
they become murderers of themselues. But this  
alwayes must be kept in minde, as a granted and  
infallible truth, <sup>q</sup> That whatsoeuer the Witch  
doth, it receiueh his force from that society  
which she hath with the Diuell, who serueth her  
turne in effecting what she purposeth, and so they  
worke together as <sup>r</sup> associates.

Now concerning beasts they doe oftentimes  
kill them out-right, and that in sundry manner, or  
pine and waste them by little and little, till they  
be consumed.

For <sup>r</sup> the Elements, it is an agreeing consent of  
all, that they can corrupt and infect them, procure

<sup>n</sup> Oratione in  
laude Cypriani  
eandem historiā  
refert Nicepho-  
rus Calistus lib.  
5 cap. 27.

° Prudentius  
mēi sigarior  
de passione Cy-  
priani, vnus erat  
iuuenum doctif.  
artibus sinistris,  
fraude pudicitia  
perstringere. &c  
P Ouid. lib. 2. de  
art. amand. phil-  
tra nocent ani-  
mis, vimq; sano-  
ris habent. Pro-  
pertius lib 4 in  
lanam quandam  
consultiq; strig-  
es nostro de san-  
guine & in me,  
hippomenes fate  
semina legit e-  
qua. Vide de his  
Aristotelem de  
natura animalū  
lib. 6. cap. 22.  
Plinius l. 8. c. 42.  
° Aug. de doct.  
Christ. l. 2. c. 22.  
& 23.

<sup>r</sup> Iaquerus in  
flagello heretico-  
rū fascinatorū,  
cap. 6. Martinus  
de Arles. p. 436.  
° Ioh. Gerson in  
Trialogio Astro-  
logia Theologi-  
cata propos 16.  
Palanus in Syn-  
tagmate, l. 5. c. 13

tempests, to stirre vp thunder & lightning, moue violent winds, destroy the fruits of the earth: for God hath a thousand wayes to chasten disobedient man, and whole treasures full of vengeance by his Angels, Diuels, Men, Beasts. For the whole nature of things is ready to reuenge the wrong done vnto the creator.

It were but fruitlesse labour, and ill spent, to bestow long time in confirming this so manifest a truth, and not much better then set vp a candle to giue the Sunne light when it shineth brightest in mid-heauen: yet to satisfie those who doubt hereof, I will giue a small touch of an example or two.

<sup>1</sup>Dion. Cassius  
Romane Historie,  
lib. 60. in  
Claudio.

<sup>1</sup>Curius Sidius the Roman Generall in a battell against *Salebus*, Captaine of the *Moores*, in want of water, obtained such abundance of raine from Heauen by Magicall enchantments, that it not onely sufficed the thirst of his distressed Souldiers, but terrified the enemies in such sort, (supposing that God had sent helpe) as of their owne accord, they sought for conditions of peace, and left the field.

<sup>2</sup>Historia de  
gentibus septentrionalibus, lib.  
3. cap. 13. 14. 15.  
16. 17. 18. 19.  
C.

The narration of *Olaus Magnus* which he maketh of his Northerne Wisards and Witches, would seeme to be meere fictitious, and altogether incredible (as of *Ericus*, who had the winde at command, to blow alwayes from that quarter to which he would set his hat. Or *Hagbert*, who could shew herselfe in any shape, higher or lower, as she pleased, at one time so great as a Giant, at another as little as a Dwarf: by whose Diabolicall practi-

ses mighty Armies haue beene dicomfited, and sundry others, except the truth hereof were without contradiction approued: by the experience of our owne Nauigators, who trade in *Finland*, *Denmarke*, *Lapland*, *Ward-house*, *Norway*, and other Countreies of that Climate, and haue obtained of the inhabitants thereof, a certaine winde for twenty dayes together, or the like fixed period of time, according to the distance of place and strings tied with three knots, so that if one were loosed; they should haue a pleasant gale: if the second, a more vehement blast: if the third, such hideous & raging tempests that the Mariners were not able once to looke out, to stand vpon the hatches, to handle their tackle, or to guide the helme with all their strength; and are sometimes violently carried back to the place from whence they first loosed to sea; and many (more hardy then wise) haue bought their triall full deere, opening those knots, and neglecting admonition giuen to the contrary. *Apuleius* ascribeth to *Pamphile*, a Witch of *Thessalia*, little lesse then diuine power to effect strange wonders in heauen, In earth, in hell: to darken the starres, stay the course of riuers, dissolue mountains, and raise vp spirits, this opinion went for currant and vncontrouled. And without all question the Diuell\* can do this and much more, when God letteth him loose. For he is stiled, *The Prince of the world*, *Ioh. 12. 31.* *A strong man armed*, *Luke 11. 21.* *Principality*, a ruler of darknesse, *spirituall wickednesse in high places*, *Ephes. 6. 12.*

Thus he dismaied the heart of *Saul* (when he had

\* De potestate  
Demonum A-  
quinas in Sum-  
ma parte 1. quest  
110.  
Burfeldius in ti-  
tulo in codice de  
maleficiis & ma-  
thematis.  
Zanchius de o-  
peribus creatio-  
nis, part. 1. lib. 4.  
cap. 10. 11. 12.  
Danaus in Ista-  
gog, parte 2. de  
Angelis bonis  
& malis.

broken the Commandement of God) with dreadfull feare, and enraged his minde with bloudy fury, 1. Sam. 16. 14. Entred into *Iudas*, prouoked him to betray his maister, dispaire and hang himselfe, *Math. 27. 3.* filled the heart of *Ananias* and *Saphira* with dissimulation, *Act. 5. 3.* possessed the bodies of many really, as is manifest in the History of the Gospell. Our Sauour Christ assureth vs, that a daughte of *Abraham* was bound for 18 yeares by *Sathan*, with such a spirit of infirmitie, as bowed together, shee could in no wise lift vp her selfe, *Luk. 13. 11. 16.* He spake out of the *Pythonesse*, *Acts 16. 17.* brought downe fire from heauen, and consumed *Iobs* sheepe 7000. and his seruants, raised a storme, strooke the house wherein his sonnes and daughters feasted with their elder brother, smote the foure corners of it, with the ruine whereof they all were destroyed, and perished: and ouerspread the body of that holy Saint their father with botches and biles from the sole of his foot to the crowne of his head. And hee

Plus pessime  
extensue quia  
per totum cor-  
pus diffusum, &  
intensue, quia  
in eo omnis mor-  
bi & doloris  
comprehensio  
vide Metecorum  
in cap. 2. Iobi.  
Regula Theo-  
logorum Qua-  
cunque possunt  
Dæmones possunt  
etiam magi &  
malefici eius o-  
pera, hinc &  
illi tempestates  
excitant Virgi-  
lius Ecloga 4.

Carmina vel cælo possunt deducere Lunam:  
Carminibus Ciree socios mutauit Vlyssis,  
Frigidus in pratis cantando rumpitur Anguis, &c.  
Et de se laetans Medea apud Ouidium lib. 7. Metamorphoseon.  
Cum volui ripis ipsis mirantibus; amnes  
In fontes rediere suos, concussaque sisto,  
Stantia concutio cantu freta, nubila pello,  
Nubilaque iudico.

Apud Virgilium Dido Annam sororem alloquitur.

— Mihi Massilæ genis monstrata sacerdos,  
Hæc se carminibus proinittit solvere mentes  
Sistere aquam fluijs, & flumina vertere retro.

Et Brachmanius Nonnus Dionysiacon, lib. 36.

De Marco heretico & mago stupenda referunt Irenæus contra hereses, lib. cap. 9. & Epipha-  
nius 3. tom. lib. 1.

will



will haue his seruants Wisards & Witches, coadiutors with him, and maketh them fit instruments to the performance of all wicked exploits, and this is when God pleaseth (of which I shall haue occasion to speake more afterward) to giue leaue, for his wil is the first supreme and principal cause of all things: and nothing can be done visibly in this Common-wealth here below of the creatures, but is decreed and determined so to be first in the high Court of Heauen, according to his vnsearchable wisdom and iustice, disposing punishments and rewards as seemeth good vnto himselfe. So *Pharaohs* <sup>a</sup> Magicians could turne water into bloud, their rodde into serpents, produce frogges, &c. But when it came to the base vermine, to make lice, they were pussed, and acknowledged their imbecillity, confessing, *Digitus Dei est*, <sup>b</sup> Gods finger is here, *Exod.* 18. 19. For if they could effect and bring to passe all mischievous designements without his sufferance, it would inferre a weakenesse, and conclude a defect of <sup>c</sup> power in him, as not sufficient to oppose their strength, supplant their force, and auoid their stratagems. And we must not imagine that the practitioners of these damnable Arts of which sexe soeuer, be they men or women, do performe those mischises which they effect, by their owne skill, or such meanes as they vse, of which sort bee the bones of dead mens skuls, Toades, Characters, Images, &c. But thorough the cooperation of the Diuell, who is by nature subtile, by long experience instructed, swift to produce

<sup>a</sup> Iannes, Iambres, 2. Timot. 3

<sup>b</sup> Vide Nicolaum Lyranum in & additionem Burgenfis, & replicam correctionis contra Burgensem.

<sup>c</sup> Diabolus Deus perpetuus aduersatur voluntate & actu non semper effectui: id est, Intentio semper est mala, etsi non semper ex animi sui sententia malum perficere possit Deo illud veritate in bonum. Aug. de Ciuit. Dei, lib. cap. 33 & de trinitate lib. 3. cap. 8.

*d Iaquerius in  
flagello heretico-  
rum fascinario-  
rum, cap. 15.*

*• Augustinus de  
damnatione Da-  
monum.*

*• Binsfeldius de  
confessionibus  
maleficorum  
unde magorum*

*operationes vim  
suam habent ple-  
nissimam. Aquina  
Summa con-  
tra gentes, lib. 3.*

*cap. 105. & eius  
in eum locum  
commentator  
Franciscus de  
siluestris.*

*• Tritemius in  
libro responsio-  
num ad questio-  
nes Maximilia-  
ni Imperatoris  
questione.*

*Cyrillus Caste-  
chisus 4 ad il-  
luminatos, Ar-  
bitrium incita-  
re potest Diabo-*

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produceth strange works, & to humane vnderstan-  
ding admirable. Yet<sup>d</sup> he will haue those his vassals  
perlwaded of some great benefit bestowed vpon  
them, whereby they are inabled to helpe and hurt,  
whom, how, and when they list; and all to indeere  
them, & by making them partakers in his villany,  
being strongly bound in his seruice, & stedfastly  
continued in the same, might more grieuously of-  
fend God, and bring iust condemnation vpon  
themselues. And for the greater, and more force-  
able inticing allurements hereunto, hee promiseth  
to giue and doe many things for their sakes, and  
reueale to them hidden secrets, and future euents,  
such<sup>e</sup> as he himselfe purposeth to doe, or know-  
eth by naturall signes shall come to passe. So  
then to conclude, in<sup>e</sup> euery Magicall action, there  
must be a concurrence of these three. First, the  
permitting will of God. Secondly, the suggesti-  
on of the Diuell, and his power cooperating.  
Thirdly, the desire and consent of the Sorcerer;  
and if<sup>s</sup> any of these be wanting, no trick of witch-  
craft can be performed. For if God did not suffer  
it, neither the Diuell, nor the Witch could pre-  
uaile to do any thing, no not so much as to hurt  
one<sup>h</sup> bristle of a Swine. And if the Diuell had  
not seduced the minde of the wicked woman, no  
such matter would haue beene attempted. And  
again, if hee had not the Witch to bee his in-  
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pose.

And as these euill spirits are in themselues dif-  
ferent in power, vnderstanding, and subtiltie: so

can their seruants do more or lesse through their meanes.

I conclude with that memorable speech of a most noble and learned man,<sup>1</sup> The Diuell is the Author and principall of all that euill which the Witch or Wisard committeth, not thereby to make them more powerfull, but to deceiue them by credulity and ouer-light beliefe, and to get himselfe a companion of his impiety, cruelty, and hatred, which he beareth both to God and man; and also of eternall damnation: for indeed it is his worke, which the foolish and doating wisards coniecture is brought to passe by the words and inchantments which they vtter: and is very busie thus to colour his proceedings, which neuer come abroad in their owne likenesse, because he enuieth the blessed estate of man, and his eternall saluation purchased by the perfect obedience of Christ the Redeemer, and hateth that Image of God which hee beholdeth in him; much like the Panther,<sup>k</sup> who when hee cannot get hold of the man himselfe, is so inflamed with rage, that he teareth his picture in peeces violently which is cast vpon the ground to hinder his pursuit of the hunter who hath carried away his whelpes. And<sup>l</sup> so as *Lactantius* speaketh, these vncleane spirits cast from heauen, wander vp and downe the earth, compasse land and sea, seeking to bring men to destruction as a comfort of their owne desperate and irrecoverable estate.

<sup>1</sup> *Iulius Scaliger de subtilitate, ad Cardanum, exercitatione 349. an venefici credulitas vim addat malefico.*

<sup>k</sup> *Basilias Homilia 22. in diuersos Scripturas locos sermone habito in non procula sine.*  
<sup>l</sup> *Lib 2. qui est de origine erroris cap. 15.*

*a* Iaquerius in  
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rum fascinatorio-  
rum, cap. 15.

*•* Augustinus de  
damnatione Da-  
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<sup>1</sup> *Iulius Scaliger de subtilitate, ad Cardanum, ex-ercitatione 349. an venescit credulitas vni ad dat malefico.*

<sup>2</sup> *Basilius Hemilia 21. in diuersos Scripturæ locos sermone habito in non procul a fine.*  
<sup>3</sup> *Lib. 2. qui est de origine erroris cap. 15.*



## The fourth Proposition.

on Nauarrus in  
Manuali con-  
fessarior. cap. 11  
in primum de-  
calogi præcep-  
tum.

o Iob. Wierus,  
totum hoc ficti-  
tium putat &  
fædus imagina-  
rium, & impos-  
sibile putat, id-  
que passim in  
suis libris præci-  
puè autem de  
Lamijs, cap. 7. 8.  
& 23. & de præ-  
stigijs Dæmonū,  
lib. 6. c. 27, & c.  
Hunc resutant  
eruditè. Binsfel-  
de confessionibus  
maleficorum, &  
Thomas Erasmus  
de Lamijs.

o De his cere-  
monijs similia,  
Jer. cap. 34. 18.  
& multa Cyril-  
lus contra Iuli-  
anum & Proco-  
pius Gargæus in  
hunc locum &  
Augustinus.  
p Palanus Syn-  
tagmatis Theo-  
logie, l. 2. cap. 8.

**H**AVING shewed before, that the practise of  
Witches receiueth the being and perfection  
from that<sup>m</sup> agreement which is made betweene  
them and the Diuell, it now followeth necessari-  
ly, that we do enquire whether it bee possible that  
there may be any such agreement and league be-  
tweene them. The cause of doubt ariseth from the  
diuersity or disparity of their natures, the one be-  
ing a corporall substance, the other spirituall, vp-  
on which ground some<sup>n</sup> haue supposed that no  
such contract can passe: But we are to hold the  
contrary affirmatiue, both *de esse*, and *de posse*, that  
that there may be, and is, notwithstanding this  
difference of essence, a mutuall contract of the  
one with the other: for we read of sundry leagues  
between God & his people, and some with great  
solemnitie of ceremonies vsed in the same, a<sup>o</sup> *Ge-  
nesis* 15. 9. 17. and *Deut.* 5. 2. and in many other  
like places, yet is hee a simple essence,<sup>p</sup> free from  
all diuision, multiplication, composition, acci-  
dents, incorporeall, spirituall, and inuisible. But  
in Angelicall creatures, though there be no Phy-  
sicall composition of matter and forme, or a soule  
and a body; yet is there a metaphysicall, be-  
ing substances consisting of an act and possibili-  
ty, subiect and accidents. And further, betweene  
a spirit and a man, there is communication of the  
vnder-

vnderstanding and will, the faculties and actions whereof must concur in euery couenant, which is nothing else but the consent of two or more persons about the thing.

And when the Diuell durst in expresse tearmes tender a contract to our blessed Sauour, tempting him in the wildeinesse, shewing him the kingdomes of the world, and the glory thereof, offered them with this condition, *All these will I giue thee, if thou wilt fall downe and worship me,* Mat. 4. 9. How much more then will hee aduerture vpon man, weake, wicked, and easie to be seduced? And who can doubt but that these bee the solempne and formall words of a bargaine, *Do vt des, do vt facias*, I giue this for to haue that giuen, I bestow this, to haue such, or such a thing done for me.

Now this couenant is of two sorts, secret or manifest; secret, when one indeuoureth or intendeth to do any thing by such meanes, which neither in nature, nor by institution haue power to produce the purposed effects, or be conioyned as necessary with other, which can bring the same to passe. Expresse, wherein consent is giuen either by writing, and words, or making such signes, whereby they renounce God, and deuote themselves slaues and vassals vnto the Diuell, hee promising, that vpon such condition they shall doe wonders, know future euents, helpe and hurt at their pleasure, and others like vnto these.

An example whereof wee may obserue in *Siluester* the second, one of the holy Fathers of

<sup>9</sup> *Brissonus de formulis, lib. 6.*

*Solemnia pactorum sine obligatione verba*

*sunt: spondes?*

*spondeo, promittis?*

*promitto*

*dabis? dabo vt*

*facias, faciam.*

*Iustinianus in institutionibus, lib. 3. titu-*

*lo 16.*

<sup>2</sup> *Hic Monachus*

*Floriacensis Ca-*

*nobis diabolo*

*suadente, & e-*

*normiter insti-*

*gante se eius ob-*

*quijs & arti-*

*magice obliga-*

*uit in tantum*

*quod Diabolo se-*

*cit Homagium*

*cum pacto vt ei*

*omnia ad nutum*

*succederent, & e*

*Holcot. in cap.*

*17. lib. sapientie*

*lectione 197.*

*Platina in illius*

*vita. Vide &*

*Balerum de Ro-*

*manorum ponti-*

*fificum actis in*

*lib. 5. in Sylue-*

*stro secundo, &*

*Robertum Bar-*

*nes. de vitis*

*pontificum Ro-*

*manorum.*

*Rome*, who did homage to the Diuell his Lord, and made fidelity to liue at his will and appoyntment, vpon condition to obtaine what he desired, by which meanes he got first the Bishopricke of *Rhemes*, after of *Rauenna*, and at the last the Papacie of *Rome*. Which Sea, though it will yeeld good plenty of such like presidents, and we may finde them in authentickall records of Histories, yet I content my selfe with this one.

† *Goedelmannus*  
de magia tacita  
& illirica, lib. 1.  
cap. 2. No. 8. 9. 10  
&c.

The formall tearmes of this couenant, as they bee set downe by some, are most dreadfull: and the seuerall poynts these.

To renounce God his Creator, and that promise made in Baptisme.

To deny Iesus Christ, and refuse the benefites of his obedience, yea to blaspheme his glorious and holy name.

To worship the Deuill, & repose all confidence and trust in him.

To execute his commaundements.

To vse things created of God for no end, but to the hurt and destruction of others.

And lastly, to giue himselfe soule and body to that deceitfull and infernall spirit, who on the other part appeareth to them in the shape of a man (which is most common) or some other creature, conferreth familiarly, and bindeth himselfe by many promises, that at all times called for, he will presently come, giue counsell, further their desires, answer any demaund, deliuer from prison, and out of all dangers, bestow riches, wealth, pleasure, and what not? and all without any labour and paines.

paines-taking, in a word to become seruiceable  
to their will, & accomplish all their requests. And  
this is that which the Prophet *Esay* speaketh, chap.  
28. 15. to make a couenant with death, and an a-  
greement with hell. The consent of the ancient  
Fathers, if there were any doubt, might be added  
to the further clearing of this conclusion. For  
\* *Cyprian* directly affirmeth, that all those who vse  
magicall Arts, make a couenant with the Diuell,  
yea he himselfe, while he practized the same (be-  
fore his calling to the light and true knowledge  
of God) was bound vnto him by an especiall<sup>a</sup> wri-  
ting, whereunto some subscribe with their owne  
bloud, which was a vse among diuers nations, and  
a most sure bond of constant friendship, and \* in-  
uiolable consociation. But herein these seduced  
wretches are deceiued: for these promises which  
he makes, are treacherous, and the obseruances  
whereunto he enioyneth and perswadeth them,  
as powerfull in producing such or such effects,  
meere deceits, and haue no qualitie in them to  
that purpose, but respecteth his owne ends, which  
are one of these foure.

First, to the mouing of them to the breaking of  
Gods law.

Secondly, to adore him with diuine worship  
and sacred rites.

Thirdly, to weaken their hope and faith in God.

Fourthly, to couer his owne fraud and treache-  
ry, that it may not be perceiued.

And when they finde this Impostor failing in  
the performance of his vowed promises, then he

\* *Sine illius sit,  
sue alterius isto  
liber. De dupli-  
ci Martyrio. A-  
quinus 2<sup>a</sup>. 2a.  
quest. 96. Ioh.  
Gerson in Tri-  
logio astrologie  
Theologice  
propositione 21.  
de erroribus  
circa artem ma-  
gicam, Dislo 2.  
Camerarius  
meditationum  
historiarum, lib.  
1. cap. 6.  
Bodinus exempla  
ponit Demono-  
manias. lib. 2. c. 4.  
Binsfeldius de  
confessionibus  
maleficorum.  
\* Simile de Ca-  
tilina refert  
Salustius. cum  
ad ius iurandum  
populares cele-  
ris sui adigeret,  
humani corporis  
sanguinem vino  
permixtum in-  
pateris circum-  
tulisse, inde cum  
post execrationē  
omnes degusta-  
uissent, sicut in  
solemibus sacris  
fieri consuevit a-  
peruisse consiliū  
suum, atque eo  
discitiant fecisse,  
quo inter se ma-  
gis fidi forent.*

y As that to  
 Pope Siluester  
 the second, his  
 demand; who  
 asked how  
 long he should  
 liue and enioy  
 the Popedome?  
 answered, vntil  
 hee should say  
 masse in Ierusa-  
 lem; and not  
 long after, ce-  
 lebrating the  
 same in a Chap-  
 pell of the  
 Church dedi-  
 cated to the  
 holy Crosse  
 in Rome, called  
 Ierusalem, knew  
 how he was o-  
 uer-reached,  
 for there hee  
 dyed. And an  
 other paralell  
 to this, may be  
 that of a cer-  
 taine Bishop,  
 much addicted  
 to these vani-  
 ties, hauing  
 many ene-  
 mies, and fea-  
 ring them, asked the Diuell whether he should fly or not: who answered, *Non, sta*

wanteth not his shifts: as that these defects are  
 not to be imputed to him, or the weakenesse of  
 the Art, but their owne negligence or ignorance,  
 who haue not exactly obserued such directions,  
 and in that manner they were deliuered: or mis-  
 tooke his meaning, which is commonly deliue-  
 red in y ambiguous tearmes, such as will admit a  
 double construction: and herein appeareth the  
 lamentable and woefull blindnesse of man,  
 who is contented to swallow vp, and excuse many  
 of his lies by one truth fore-told, which hath casu-  
 ally come to passe, whereas in other matters they  
 make light account of, yea cōtemne infinit truths,  
 if they shall finde by long search and diligent in-  
 quiry, but one falshood. Wherefore it behoo-  
 ueth vs to be carefull Centinels ouer our selues,  
 for that our grand<sup>r</sup> aduersary, proud, enuious,  
 and not standing in the truth, reposeth all his pos-  
 sibility of victory in lies, and out of this poysoned  
 sinke, deuiseeth all kinde of deceits, that so hee  
 might depriue man of that happy and blessed e-  
 state which he lost by pride, and draw him into  
 the sociery of his owne damnation: therefore it  
 is a needfull caueat giuen by one of the ancient  
 Fathers: Our enemy is old against whom wee  
 fight, *secure, venient inimici tui suauiter, & subduntur tibi.* But being surprized, and taken  
 by his aduersaries, and his castle set on fire, expostulating with him, that hee had  
 deceiued him in his distresse, returned answer, that he said true, if his speech had  
 been rightly vnderstood: for he aduised, *Non sta secure [id est fugias] venient inimici*  
*tui suauiter, & subdent vr, [id est ignem tibi].* Such were the Oracles which he gaue,  
 and whereof all histories do testifie. Holcot vpon the booke of Wisedome, and the  
 rest before mentioned with him. <sup>2</sup> Leo de collectis Serm. 40. & natiuitate Domini,

fight,



fight, fixe <sup>a</sup> thousand yeares fully compleat are passed since he began to oppose himselfe against vs; but if wee obserue the commandements of God, and continue stedfast in faith, apprehending Iesus Christ, then shall we be able to withstand all his violent assaults, and ouer-come him because Christ in whom we trust, is inuincible.

<sup>a</sup> In proemio, lib de exhortatione ad Martyrium. Cyprianus.

### *The fifth Proposition.*

**T**HE Diuell can assume to himselfe<sup>b</sup> a body, and frame a voyce to speake with, and further instruct and giue satisfaction to those who haue submitted themselues vnto him, and are bound to his seruice. For he lost not by his transgression and fall, his naturall<sup>c</sup> endowments, but they continued in him whole<sup>d</sup> and perfect, as in the good Angels, who abide in that obedience and holinesse wherein they were created, from whence a reason confirmatiue may bee thus framed, Good Angels can take vnto themselues bodies, as *Genes. 18.2. Iudg. 13.3.6.* therefore the euill also. Thus the Diuell hath appeared to some in the forme of a<sup>e</sup> Man, cloathed in purple, & wearing a crowne vpon his head: to others in the likenesse of a<sup>f</sup> Childe: sometime he sheweth himselfe in the

<sup>b</sup> Augustinus in Enchiridio, cap. 59. & 60. &

Lambertus Daneus in suis Commentarijs: ad eundem.

<sup>c</sup> Binsfeldius de confessionibus malefactorum.

Aquinas, Summa parti. 1. quest. 51. art. 3. & 4.

<sup>d</sup> In Demonibus dyabolus dicitur a diabolus, quia dicitur in eisdem locis.

<sup>e</sup> Dionysius Areopagita, de diuinis nominibus cap. 4. & si va-

cat licetbit consilere in eundem Pachemer. Paraphrasia & maximi scholia. Isidorus Hispalensis de summo bono. lib. 1. cap. 12. <sup>e</sup> Sulpitius Senerus in vita beati Martini. Multa exemplis habet Bodinus in prefatione ad Demonomaniam. <sup>f</sup> Hieronimus in vita Hieronionis.

forme

z Psellus de demonum natura.

h Einfeldius de confessionibus maleficorum.

i Petrus Martyr in 28. caput. lib.

1. Samuelis Aquinas in Summa parte 1. quest.

51. articul. 2. Hyperius locorū

Theolog. lib.

k Hesiodus in 24. iugos

lib. 1. Demonias ait esse a ex

accusatis. proclius in interpretatur

quia sunt corpora aerea

l Julius Scaliger de subtilitate ad

Cardanum exercitatione 359.

festigne 13.

m Socrates Historie ecclesiast.

lib. 7. cap. 38. & historia Tripart.

lib. 12. cap. 9.

n Chronicon  
Mirandulae.

forme of foure-footed beastes, foules, creeping things, & roaring as a Lyon, skipping like a Goat, barking after the manner of a dogge, and the like. But<sup>h</sup> it is obserued by some, that he cannot take the shape of a Sheepe, or Doue, though of an Angell of light: 2. Cor. 11. 14. And further, <sup>i</sup> most of the learned doe hold, that those bodies wherein they doe appeare, are fashioned of the<sup>k</sup> aire, (though it is not to be denied, but they can enter into other, as the Diuell did into the Serpent, deceiuing Eue, Gen. 3. 1.) which if it continuing pure and in the owne nature<sup>l</sup>, hath neither colour nor figure, yet condensed receiue both, as wee may behold in the clouds, which resemble sometime one, sometime another shape, and so in them is seene the representation of Armies fighting, of beasts and Birds, houses, Cities, and sundry other kinds of apparations.

Histories of all can witness of the Diuels appearance in human<sup>m</sup> shape: thus a *Pseudo-Moses*, or *Messias* in *Crete*, perswaded the Iewes that it was he who brought their Fathers the Israelites out of Egypt, and led them through the Red Sea, and would conduct them also out of that land upon the waters into *Iudea*. But many following his counsell, perished: the rest admonished by that destruction, turned back, accusing their folly; and when they made enquiry for this guide, to haue rewarded him according to his desert, was no where to be found, whereof they conceiued hee was a Diuell in Mans likeness. And such an one<sup>n</sup> was that merry (but malicious) spirit, who walked for

for a long time in Saxony, and was very seruiceable, clothed in country apparrell, with a cappe on his head, delighted to conuerse and talke with the people, to demaund questions, and answer what he was asked, hurting none, except iniured before, and then declared himselfe a right diuell in reuenge.

• The late Discoueries and Nauigations made into the west Indies, can furnish vs with abundant testimonies hereof, in which the mindes of the Inhabitants are both terrified & their bodies sacrificed by his visible sight, and cruell tortures; yet (which is the opinion of many learned) he cannot so perfectly represent the fashion of a mans body, but that there is some sensible deformity, by which hee bewrayeth himselfe; as his <sup>p</sup> feete like those of an Ox, a Horse, or some other beasts, elouen houed, his hands crooked, armed with clawes, or talants like a vulture: or some one misshapen part, wherein (though hee delight in the shape of man, as most fitting for company and conference) is demonstrated, the great and tender loue of God toward vs, who hath so branded this deceiuer, that hee may bee discerned euen of those who are but of meane capacity, and so consequently auoyded. And as in his body assumed, so in his speech there is a defect, for it is weake, small, whispering, imperfect.

And thus it is <sup>q</sup> reported of *Hermolaus Barbarus*, who inquiring of a spirite, the signification and meaning of a difficult word in *Aristotle*,

F

he

<sup>o</sup> Vide navigationē Monsieur de Monts, ad nouam Franciam, lib. 2. cap. 5. <sup>p</sup> Binsfeldius de confessionibus malefactorum. <sup>q</sup> Alexander ab Alexandro dierum Genialium, lib. 1. cap. 19. <sup>r</sup> Remigius de Demonolatria, lib. 1. cap. 7. & apud Rhodigium antiquarum lectio-num lib. 29. cap. 5. est exemplum dignum admiratione. <sup>s</sup> Remigius de demonolatria lib. 1. cap. 8. & simile commemorat de Appione Grammatico Plinius naturalis histor. lib. 30. cap. 2. <sup>t</sup> Nicephorus lib. 5. sub finem.

he hard a low hissing, and murmuring voyce gi-  
uing answere.

And this hee doth of set purpose, that so his  
sophisticall & doubtfull words might be the lesse  
perceiued.

Neither can this seeme strange to any, that the Diuell should speake, who brought a voyce from Trees to salute *Apollonius*, and inspired that talkatiue Oke in *Dodona*, famous for the Oracles vttered there in Heroicall verse, to the Grecians, and to euery nation in his owne language, Chaldeans, Egyptians, Armenians, and other people who were led by him, and depended vpon his resolution.

And thus the Image of *Memnor*, when the Sunne did shine vpon it, and his beames touched the lips thereof, (which was at the arising in the East) speake vnto them who were present.

And considering, as hath been mentioned before, that there passeth betwene the Witch and her Diuell, a compact, as with a Maister and a Seruant, it must therefore consist vpon prescript tearmes of commaunding, and obeying; and then of necessity is required a conuersing together; and conference whereby the same covenant may be ratified.

Philostatus  
de vita Apollo-  
nij lib. 6. cap. 13.

\* Sophocles in  
Trachinibus vo-  
cat ἐρῶν παλο-  
γλάνην, quia ut  
Iussu Scholiastes  
interpretatur  
ἐστὶ πολλὰ μνη-  
στειματῶν, καὶ διὰ  
ταύτη πολλὰ ἐθιγ-  
γόμεναι, ἥτις δια-  
φορὰ διακρίνει  
χρῆμα ἐκ τῆς κα-  
κότητος καὶ ἀνδρῶν  
καὶ μνηστειματῶν  
ἀποσταλῶν. Et hinc  
Argo Lycophron  
in Alexandria  
sua λαλᾷ  
κατὰ τὴν ὀνομασίαν

## The sixt Proposition.

**G**od giueth, both the diuell, and his seruants the witches, power sometimes to trouble his owne children; so <sup>u</sup> Christ our blessed Sauour, <sup>u</sup> *Iaquarius in flagello hereticorum fascinariorum, cap. 19. & 20.* was by Sathan carryed from place to place, *Math. 4. 5. Iob* <sup>u</sup> in strange manner afflicted, and his children slaine, through his power, whom none can conceiue but were Gods seruants, religiously brought vp in his feare: and their father hath an honourable testimonie from the mouth of God himselfe, *Iob 1. ver. 8. Dauid*, a man according to Gods owne heart, *Acts 13. 22.* is by Sathan stirred vp to number the people, *1. Chron. 21. 1.* and that incuriosity and the pride of his heart, onelie to know the multitude of his subiects, *2. Sam. 24. 2*

Whereas the Law appoynteth another end, *Exod. 30. 12.* which hee had <sup>u</sup> now forgotten, the maintenance of the Ministerie and worshippe of God. And a daughter of *Abraham* is bound of the diuell eightene whole yeeres, had a spirit of Infirmitie, was bowed together, and could in no wise lift vp herselfe, *Lu. 13. 11. 16.* a grievous calamity in respect of the author, the continuance, and the effect. But to handle this poynt a little more distinctly; It shall not be amisse to open first some reasons, why God doth giue this power to the diuel ouer the righteous his children sometimes, as also vpon the wicked and disobedient to

<sup>u</sup> *Iosephus*  
*antiquit. lib. 7. sectioe*  
*sive capite iuxta*  
*Græcam editionem 10.*



7 Zanchius de o-  
peribus creatio-  
nis part 1. lib. 4  
cap. 13. apud  
quem etiam pla-  
ra inuenies. Ter-  
tul. de fuga in  
persecutione  
has causas ponit  
permissiois di-  
uine, ut ex cau-  
sa probationis  
conceditur dia-  
bolo vis tentati-  
onis prouocato,  
uel prouocanti,  
aut ex causa re-  
probationis tra-  
ditur ei peccator  
aut ex causa co-  
hibitionis, ut A-  
postolus refert si-  
bi datum ange-  
lum Satanae.  
2 Bedain colle-  
ctaneis ex Au-  
gustino ad Epi-  
scolas Pauli.  
3 Iaquierius in  
flagello heretico-  
rum fascino-  
rum, cap. 10.  
b Ceolcemus

διουολος τω δια-  
βολω επιδοδους πα-  
σις εις ιερογια ισο-  
καυ παρκα προσημα-  
νισα τω μακαριω, κα-  
μη υποσημανισα ο-  
πο το ιεραρχω, δια-  
τωι φαντασματω  
ταπεινω καυ ος τα-  
πεινω ιερογ, τωι  
προσημανισωι ος  
τωι διαβολω καυ ο-  
ταπεινω καυ.

his will : And in the second place, why Wirches haue the like leaue graunted vnto them. There-fore for his children.

The first reason of his permission is his inscrutable & wisdom, who out of euill bringeth good; so Paul had a minister of Sathan to buffet him, to keepe him in humility, that hee might not waxe proude and high-minded, in regard of those great mysteries which were reuealed when hee was taken into the third heauen, 2. *Corint.* 12. 4. Thus his temptation was a medicine preseruatiue preuenting the disease of his soule, which otherwise hee might haue false into, 2 for both himselfe, and the rest of the Apostles, though they were chosen vessells, yet were they also fraile and brittle, wandring yet in the flesh vpon earth, not triumphing securely in heauen.

Second, It is a proceeding from his mercy and goodnes, for the trial of faith, obedience and constancy in such as belong to God : whereof there is an excellent patterne, and vnparaleld in *Iob* 1. 13. 14. &c. for by this triall is made a prooffe to examine whether wee doe continue firme vpon our square, and vnshaken, or no; and be not remoued, eyther by the b seeming wonders of the diuell, or of his seruants and associats. And therefore the Apostle pronounceth him blessed, who endureth temptation, for when hee is tryed hee shall receiue the crowne of life, which the Lord hath promised to them that loue him, *Iames* 1. 12. for he is faithfull, and wil not suffer vs to be tempted aboue that we are able, but with the temptati-

on also make away to escape, &c. 1. Cor. 10. 13.

Third, Wee are admonished alwayes to stand in a readines, and be armed for to fight, prepared to withstand the diuell, knowing that God doth oftentimes giue him leaue to assault vs. Therefore we haue need to be furnished in all points, for we wastle not against flesh and blood, but against principalities, against powers, against the rulers of the darkenesse of this world, against spirituall wickednesses in high places, *Ephes. 6. 11. 12.* And *1. Pet. 5. 8. 9.* be sober and vigilant, because your aduersary the diuell as a roaring Lyon walketh about, seeking whom he may deuoure. He <sup>d</sup> is no <sup>d</sup> weake assaylant, and therefore heere by the Apostles are noted in him foure things: First, his power (a Lyon): Second, his hatred, and wrath in the word (roaring): Third, his subtilty (walking about) obseruing euery oportunity and occasion to hurt vs: Fourth, his cruelty (deuoure) no contentment but in our ruine and vtter destruction.

Fourth, God would haue vs get the victorie against Sathan, and take knowledge, that Christ on our side fighteth for vs, through whom we triumph, and so are made more vndoubtedly assured of our saluation; and this is that which hee promised, *The seed of the woman shall bruise the head of the Serpent, Gen. 3. 15.* And the Apostle confirmeth, God shall tread downe Sathan vnder your feete, *Rom. 16. 20.*

God suffereth the diuell to preuaile against the wicked, yet in the most Holy there is no iniustice *2. Chron. 19. 7.* But

F 3

First,

*Strigelius in  
explicatione lo-  
corum Theologi-  
corum Melan-  
thonis parte 3.  
titulo de cruce  
& calamitati-  
bus.*

*Augustinus de  
Genesi ad lite-  
ram, l. 11. c. 22.*

<sup>f</sup> Hyperius in  
locis Theolog.  
lib. 2

<sup>g</sup> Augustinus in  
locum consula.  
tur.

<sup>h</sup> Vide Inque-  
rium in flagello  
hereticorum fuf-  
cinariotum, cap.  
23.

<sup>i</sup> Idem cap. 21.

First, <sup>f</sup> Herein is the declaration of his iustice, whereby hee punisheth obstinate sinners, & those who prouoke him to wrath, and will not repent: And thus it is sayd of the *Aegyptians*, whom no plagues could soften, that hee cast vpon them the fiercenes of his anger, and indignation, and trouble, by sending euill Angels among them, <sup>g</sup> *Psalm* 78.49. And when *Saul* had neglected the commandement of God, an euill spirit from the Lord troubled him, *1.Sam.* 16.14. Thus *Ahab* seduced by his false prophets descendeth into the battaile, and is slaine (contemning the words of *Michaiah*) in <sup>h</sup> whose mouthes the diuell was a lying spirit, who sent of the Lord, perswaded him and preuailed, *1.Kin.* 22.22.23.24.

Second, By affliction in the body or goodes, God <sup>i</sup> would quicken them vp to seeke the saluation of their soules. And so *Paul* gaue ouer a scandalous and incestuous person vnto the diuell, that he might be induced to forsake his sin liue chaste-ly heereafter, and be an edifying example to those whom he had offended: and this kinde of discipline was more soueraigne, then any other could haue beene, because mans nature abhorreth Sathan, and trembleth with feare once to conceiue that he should fall into his power and hands, and this is that which he writeth, aduising the *Corinthians* to deliuer him vnto Sathan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord *Iesus*, *1.Cor.* 5.5. And in this sort he speaketh of two other deceiuers and blasphemers, *Hymeneus* and *Alexander*, I haue deliue-  
red

red them vnto Sathan, that they may learne nor to blaspheme, *1. Timothie* 1. 20. therefore this giuing ouer, was not to destruction, but for correction.

The last poynt propounded, was, That witches haue power granted to vex Gods owne children aswell as others; and preuaile ouer them; and that we doe enquire (so farre as we may, and is iustificable) of the causes thereof, which may be these.

First, <sup>1</sup> This is permitted vnto them for the experience of their faith and integrity, so that by this meanes their loue towards God which lay hidden in the heart, is now made manifest. To be quiet and patient in prosperity, when we may enjoy benefites at our owne pleasure, is a matter easily to be performed: But to endure the fire of Tribulation, that is the prooofe of a stedfast Christian, and in losses and sicknesse procured by such to bee silent, and submit our selues, this is the note of a faithfull man, & to choose rather obeying the law of God, to beare the infirmity of the body, then to ouer-flow in riches, and enjoying health and strength offend the Lord.

Second, this maketh a difference betweene the wicked and the godly: for thus the holy Apostle speaketh of the righteous, that by many afflictions they must enter into the kingdome of heauen, *Act.* 14. 22. And all that will liue godly in Christ Iesus suffer tribulations, *2. Timoth.* 3. 12. for whom the Lord loueth, he doth chasten, *Prouer.* 3. 12. It is a Christians glory to vndergoe for Gods cause, any vexation whatsoener, whether wrought by the diuell,

*Trithemius in  
libel. 8. questionum  
quas illi  
dissoluendas  
proposuit  
Maximilianus  
Imperator, quest.*  
7.

2. Potestas diaboli concessa his causas ponit Io-  
hannes Gerson de erroribus cir-  
ca artem magi-  
cam, in dicto se-  
cundo.  
1<sup>o</sup>. Oblinatio-  
nem damnatio-  
nem.  
2<sup>o</sup>. Peccatorum  
purgationem, &  
pauitionem.  
3<sup>o</sup>. Ad fidelium  
probationem, &  
exercitationem.  
4<sup>o</sup>. Ad glorie dei  
manifestationem

diuell, or brought to passe by wicked men his kin-  
struments; for when he is tryed, hee shall receiue  
the crowne of life, which God hath promised to  
those who loue him, *Iames* 1. 12. But wee reade  
contrary of the wicked, they become olde, yea,  
are mighty in power, their seede is established in  
their sight with them, and their of-spring before  
their eyes, their houses are safe from feare, nei-  
ther is the rod of God vpon them, &c. they spend  
their dayes in wealth, and in a moment go downe  
into the graue, *Iob* 21. 7. 8. 9. &c. Yet surely they  
are set in slippery places, sodainely destroyed and  
perished, & horribly consumed as a dreame when  
one awaketh: O Lord, thou shalt make their I-  
mage despised, &c. *Psal.* 73. 18. 19. 20.

### The senenth Proposition.

**M**ORE women in a farre different proportion  
prooue Witches then men, by a hundred  
to one; therefore the Lawe of God noteth that  
Sex, as more subiect to that sinne, *Exodus* 22. 18.  
It is a common speach amongst the Iewish Rab-  
bins, <sup>1</sup> many women, many Witches: And it  
should seeme that this was a generally receiued  
opinion, for so it is noted by *Pliny*, *Quintilian*,  
and others, neyther doth this proceede (as some  
haue thought) from their frailtie and imbecillity,  
for in many of them there is stronger resolution,  
to vndergoe any torment then can bee found in  
man,

<sup>1</sup> In Perkei ab-  
aboth. Bodinus  
in consutatione  
opinionis Wicri.  
Plinius in hist.  
natural. *Quin-*  
tilianus in *Institu-*  
tionum oratori-  
arium lib. 5. cap.  
10.



man, as was made apparant in that conspiracy of *Piso* against *Nero*,<sup>m</sup> who commannded that *Epicharis*, knowne to bee of the same fa-<sup>m Tacit. Annal. lib. 15.</sup> ction, should first presently be set vpon the racke, imagining that being a woman, she would neuer bee able to ouercome the paine: But all the tortures that he or his could deuise, were not able to draw from her the least confession of any thing that was then obiected against her. The first dayes question shee so vterly contenned, that the very Chaire in which they conueied her from the place, did seeme as a Chariot wherein shee rid, triumphing ouer the barbarous vsage of their inhumane cruelty. The morrow following brought thither againe, after many rough incounters, remained so vnshaken, that wrath it selfe grew madde, to see the strokes of an obstinate and relenting fury fall so in vaine vpon the softer temper of a Woman: and at the last tooke a scarfe from about her necke, and by it knits vp within her bosome the knowledge shee had of that fact, together with that little remainder of spirit, whereof by force and violence they laboured to deprivue her.

<sup>n</sup> Former ages haue likewise produced *Leena*,<sup>n Tertul. in Apolog. Crinitus de doctrina Christiana lib. 9. cap. 8.</sup> an exemplary president of this sort, to all posterity, who when *Armodius* and *Aristogiton* hauing failed of the execution of their enterprise against *Hipparchus* a tyrant, had beene put to death, shee was brought to the torture to be enforced to declare what other complices there were of the conspiracie. But rather then shee

G

should

should bee compelled thereunto, bit her tongue asunder, and spit it in the face of the tyrant, that though she would, yet could not now disclose them. In remembrance whereof the Athenians caused a Lyon of Brasse to bee erected, shewing her invincible courage by the generosity of that beast, and her perseuerance in secrecie, in that they made it without a tongue. Therefore the learned haue searched out other causes thereof, and among the rest, obserued these as the most probable.

First, they are by nature credulous, wanting experience, and therefore more easily deceived.

o Binsfeldius de  
confessionibus  
maleficorum.  
Peucerus de  
precipuis diuina-  
tionum gene-  
ribus in titulo  
de hexamalein.  
Martinus de  
Arles.

Secondly, ° they harbour in their breast a curious and inquisitiue desire to know such things as be not fitting and couenient, and so are oftentimes intangled with the bare shew and visard of goodnesse. As the Lady of Rome, who was importune, and vehemently instant vpon her husband, to know what was debated of that day at the Councell Table. And when he could not be at rest, answered, The Priests had seene a Larke flying in the aire with a golden Helmet on his head, and holding a speare in his foot. Scarce she had this, but presently she told it to one of her maids: she to another of her fellowes, so that report was spread through the whole Citie, and went for eurrant vntill it receiued a checke: But all are not of this mould.

Thirdly, their complexion is softer, and from hence more easily receiue the impressions offered by the Diuell; as when they be instructed and gouerned

uerued by good Angels, they proue exceeding religious, and extraordinarily deuout: so consenting to the suggestions of euill spirits, become notoriously wicked, so that there is no mischiefe aboue that of a woman, *Eccles. 25. 13. &c.*

Fourthly, in them is a greater facility to fall, and therefore the Diuell at the first tooke that aduantage, and set vpon *Eue* in *Adams* absence, *Genes. 3. 3.*

Fifthly, this sex, when it conceiueth wrath or hatred against any, is vnplacable, possessed with vnfatiable desire of reuenge, and transported with appetite to right (as they thinke) the wrongs offered vnto them: and when their power herein answereth not their will, and are meditating with themselves how to effect their mischieuous projects and designs, the Diuell<sup>p</sup> taketh the occasion, who knoweth in what manner to content exulcerated mindes, windeth himselfe into their hearts, offereth to teach them the meanes by which they may bring to passe that rancor which was nourished in their breasts, and offereth his helpe and furtherance herein.

<sup>p</sup> Exemplum apud Rinsfeldium reperies de confessionibus maleficorum, pag. 32

Sixthly, they are of a slippery tongue, and full of words: and therefore if they know any such wicked practises, are not able to hold them, but communicate the same with their husbands, children, consorts, and inward acquaintance; who not considerately weighing what the issue and end thereof may be, entertaine the same, and so the poyson is dispersed. Thus *Dalilah* discovered her husbands strength where it lay, vnto the Philis-

stines; and procured his infamous and disastrous ouer-throw. *Iudg.* 16. 18.

Hitherto in some Popositions I haue set downe the originall of witch-craft, and other such curious and vnlawfull Arts, the quality of the persons agents in the same, the power of the Diuell, and his confederates, the league of association which enterchangeably passeth betweene them, his assuming a body, and framing a voice for the performance of that businesse; that women, and why, are most subiect to this hellish practise. Now the truth of all these shall appeare by exemplary proofes in the Narration following.

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A true Narration of some of those  
*Witch-crafts which Marie wife of*  
 Henry Smith Glouer did practife, and of the  
*hurts she hath done vnto sundry persons by the same :*  
 confirmed by her owne Confession, and from the pub-  
*like Records of the examination of diuers vpon their oaths:*  
 of her death, and execution for the same, which  
*was on the twelfth day of Ianuarie*  
*last past.*



*Marie* wife of *Henrie Smith,*  
 Glouer, possessed with a  
 wrathfull indignation a-  
 gainst some of her neigh-  
 bours, in regard that they  
 made gaine of their buying  
 and selling Cheese, which  
 shee (vsing the same trade)  
 could not doe, or they better (at the least in her  
 opinion) then she did, often times cursed them,  
 and became incensed with vnruely passions, armed  
 with a settled resolution, to effect some mischie-



uous proiects and designs against them. The diuell who is skilfull, and reioyceth of such an occasion offered, and knoweth how to stirre vp the euill affected humours of corrupt mindes (she becoming now a fitt subiect, through this her distemper, to worke vpon, hauing the vnderstanding darkened with a cloude of passionate, and reuengefull affections) appeared vnto her amidst

Proposition 4. these discontentments, in the shape of a blacke man, and willed that she should continue in her malice, enuy, hatred, banning and cursing; and then he would be reuenged for her vpon all those

Proposition 5. to whom she wished euill: and this promise was vttered in a lowe murmuring and hissing voyce: and at that present they entred tearmes of a compact, he requiring that she should forsake God, and depend vpon him: to which she condescended in expresse tearmes, renouncing God, and betaking herselfe vnto him. I am sparing by any amplification to enlarge this, but doe barely and nakedly rehearse the truth, and number of her owne words vnto mee. After this hee presented himselfe againe at sundry times, and that to this purpose (as may probably bee coniectured) to hold her still in his possession, who was not able, eyther to looke further into these subtilties, then the superficiall barke thereof, or not discover the depth of his designements, and in other formes, as of a mist, and of a ball of fire, with some dispersed spangles of blacke; and at the last in prison (after the doome of iudgement, and sentence of condemnation was passed against her) two seuerall times,

times, in that figure as at the first: only at the last he seemed to haue a paire of horns vpon his head, and these as shee came downe from her chamber, being sent for to conferre with some learned and reuerend Diuines, by whose prayers and instructions she might be brought to the sight and confession of her grieuous offences, be regained and rescued out of his hands, brought to repentance, and the fauour of God, assured hope of mercie, and eternall life, and at these times he wished her to confesse nothing to any of them, but continue constant in her made promise, rely vpon him, and hee would saue her. This was too high a straine about his reach to haue made it good, and a more of his false descant, who hauing compassed this wretched woman, brought her to a shamefull and vntimely end; yet doing nothing herein contrary to his malicious purposes, for hee was a murderer from the beginning, *John 8.44.* Now then, to descend to particulars, and the effects of this hellish association made. Being thus ioyned and linked together in a reciprocall league, he beginneth to worke for her, in procuring the mischief of those whom she maligned, whereof these few acknowledged by her selfe, may yeeld some taste of more, though concealed.

*Hay*

¶ *Her wicked practise against  
Iohn Orkton.*

**T**He first who tasted of the gall of her bitterness was *Iohn Orkton* a Sailer, and a man of strong constitution of body, who about some five yeares sithence, returning out of Holland in the Netherland, or low Countries beyond the Seas, happened, for some misdemeanors committed by him to strike the sonne of this *Mary Smith* (but in such sort as could not in reason bee offensively taken) who hearing his complaint, came forth into the streete, curling and banning him therefore, as oftentimes shee did, dwelling in the next adioyning house, and wished in a most earnest and bitter manner, that his fingers might rotte off; wherevpon presently hee grew weake, distempered in stomacke, and could digest no meate, nor other nourishment receiued, and this discriasie or feebleness continued for the space of three quarters of a yeare; which time expired, the fore-mentioned grieffe fel downe from the stomacke into his hands and feete, so that his fingers did corrupt, and were cut off; as also his toes putrified & consumed in a very strange and admirable manner. Neuerthelesse, notwithstanding these calamities, so long as hee was able, went still to Sea, in the goods and shippes of sundry Merchants (for it was

was his onely meanes of liuing ) but neuer could make any prosperous voyage ( as then other men did ) eyther beneficiall to the Owners, or profitable to himselfe. Whereupon , not willing to bee hindrance to others , and procure no good for his owne maintenance by his labours , lest that trade of life , and kept home , where his former grieffe encreasing , sought to obtaine help and remedie by Chirurgery , and for this end went to Yarmouth, hoping to be cured by one there, who was accompted very skilfull : but no medicines applyed by the Rules of Arte and Experience, wrought any expected or hoped for effect : for both his hands and feete , which seemed in some measure euery euening to be healing, in the morning were found to haue gone backward , and growne far worse then before : So that the Chirurgian perceiuing his labour to bee wholly frustrate, gaue ouer the cure , and the diseased patient still continueth in a most distressed and miserable estate , vnto the which hee was brought by the hellish practises of this malicious woman , who long before openly in the streetes , (whenas yet the neighbours knew of no such thing ) reioycing at the calamity, said, *Orkton* now lyeth a rotting . And no maruell though she could tell that which herselfe had done , and her good maister would not suffer to be concealed , but that the testimony of her owne tongue should remayne as a record towards her further detection and condemnation, who sought meanes of her voluntary accord to be reconciled with the wofull distressed

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party,

a Propositio 3.

party, but this was nothing else but to plaister o-  
uer and disguise her former inhumane and barba-  
rous actions, for no reliefe at all followed thereof:  
for oftentimes, as hath beene prooued, the <sup>a</sup> di-  
uells and witches his instruments doe cause such  
diseases, which neyther the one, nor the other  
can remoue againe. And this is not any vaporious  
imagination, but a most vndoubted trueth. For  
now this poore man continueth still in a lamen-  
table estate, griefe, and paines encreasing, with-  
out hope of helpe, except God in the abundance  
of his tender mercies vouchsafe to grant comfort  
and deliuerance.

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¶ *Her wicked practise against Eli-  
zabeth Hancocke.*

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**T**HE second person distressed, by this witch,  
was *Elizabeth Hancocke*, then widdow, now  
wife of *James Scot*: the maner, occasion, and pro-  
ceeding of whose dealing against her was thus.  
She comming out of the towne from the shoppe  
of one *Simon Browne* a Silkeman, vnto whom she  
had carried home some worke, which was by him  
put out vnto her; *Henry Smith*, as shee passed by  
his doore, tooke her by the hand, and smilingly  
said, that his duche (meaning his wife, this woman  
of whom we now speake) tolde him that shee had  
stolne her henne; which wordes shee then passed  
ouer,



ouer, as onely spoken in merriment, and denying the same : in the meane time, as they were interchanging these words, shee came herselfe, and directly charged her with the henne, and wished that the bones thereof might sticke in her throat, when she should eate the same : which speech also she made no great reckoning of, supposing them to be but words of course, and might bee vttered in ieast. Neuerthelesse, afterward better considering of the same, conceiued much grieve, to bee counted one of so euill quality and disposition, and espying that hen for which she was accused, to sit vpon the hatch of her shoppe doore, went to her, and mooued with the indignity of that flaunder, and vniust imputation, told her in some passion and angry manner, that it was a dishonest part thus to blemish the good name of her neighbors with so vntrue aspersions : whereupon, breaking forth in some violence, she wished the pox to light vpon her, and named her prowde *linny*, prowde flurts, and shaking the hand, bade her go in, for she should repent it; and the same night, within three or foure houres after these curses and imprecations vttered, she was taken and pinched at the heart, and felt a sodaine weaknesse in all the parts of her body; yet her appetite to meate nothing diminished, and so continued for the space of three weekes; in which time, when she was any thing well, would come to the doore, and leane vpon the stall, whom this *Marie Smith* seeing, did euer banne, adding the former curse, the poxe light vpon you, can you yet come to the doore?

and at the end of these three weekes, being but very weake, came forth as shee vsed to doe, to take the ayre, this mischieuous woman most bitterly cursed her againe, whereupon she went into the house, fell into such a torturing fit, and nipping at the heart, that she fainted, hardly recoverable for the space of halfe an houre, and so grievously racked and tormented through all parts of her body, as if the very flesh had beene torne from the bones, by the violent paine whereof she could not refraine, but tore the haire from off her head, and became as one distraught, bereaued of sence, and vnderstanding: And the same night the bed whereon she lay, was so tossed, and lifted vp and downe, both in her owne feeling, and in the sight of others then present beholders of her extremities, by the space of one houre or more, that she was therewith exceedingly terrified, & did thinke oftentimes in her sleepe, that she did see this *Marye Smith* standing before her. And this fit continued sixteene houres, during which passion *Edward Drake* her father came to the Towne, touched with griefe for this torture of his daughter (as parents hearts are relenting and tender, and naturall compassion is soone stirred vp in them) tooke her vrine, went to one for his aduice (whose faith herein is no way instifiable, and argued but a small measure of religion, and the knowledge of God in him) who first tolde vnto him the cause of his comming, that is, to seeke help for his daughter, and then added, that she was so farre spent, that if hee had stayed but one day longer, the woman  
who

who had wrongd her, would haue spent her heart,  
and so become vnrecoverable, and thereupon  
shewed him her face in a Glasse; and further, o-  
pened the beginning cause of falling out, which  
was for a hen, which before this, *Drake* neyther  
knew nor heard of, and then gaue his counsell for  
remedy, which was the matter sought for & desi-  
red, & that was in this order. To make a cake with  
flower from the Bakers, & to mix the same instead  
of other liquor, with her own water, and bake it on  
the harth, wherof the one halfe was to be applyed  
and laid to the region of the heart, the other halfe  
to the back directly opposit; & further, gaue a box  
of ointment like triacle, which must be spread vp-  
on that cake, and a powder to be cast vpon the  
same, and certaine words written in a paper, to  
be layd on likewise with the other, adding this ca-  
ueat, that if his daughter did not amend within  
six houres after the taking of these receits, then  
there was no health or recovery to be looked for:  
& further, wished silence to be kept herein, for the  
womā who had done this, would know any thing.

And being thus furnishing with instructions,  
and returning home, as hee alighted from his  
horse to enter into that house where his daughter  
lay (being the next vnto *Mary Smiths*) shee then  
stood leaning ouer her shop window, whom hee  
knew to be that person, which was shewed vnto  
him, and she cursed him passing by, and told his  
daughter that her Father had beene with a Wi-  
fard. And the next day following after they had  
put in practise the directions giuen, she affirmed

to diuers of the neighbours, that *Drake* the afflicted womans father, had beene to aske counsell, and made a Witch Cake, but shee would learne how they came to haue that knowledge: yet for the present she found helpe, and was freed from the languishing and other conflicts wherewith she was assaulted by the space of sixe weekes.

After this, being married vnto *James Scot*, a great Cat which kept with this Witch (of whose infernall both purposes and practises wee now speake) frequented their house; and vpon doing some scathe, her husband moued therewith, thrust it twice through with his sword: which notwithstanding those wounds receiued, ran away: then he stroke it with all his force vpon the head with a great pike staffe, yet could not kill her; but shee leapt after this vpward almost a yard from the boords of that chamber where she now was, and crept downe: which hee perceiuing, willed his lad (a boy of foureteene yeares) to dragge her to the muck-hill, but was not able; and therefore put her into a sacke, and being in the same, still moued and stirred. Whereupon they put her out againe, and cast her vnder a paire of staires, purposing in the morning, to get more helpe, and carry her away; but then could not be found, though all the doores that night were locked, and neuer heard what afterward became thereof.

Not long after, this Witch came-forth with a Birchin broome, and threatned to lay it vpon the head of *Elizabeth Scot*, and defiled her cloathes therewith, as she swept the street before her shop  
doore

doore, and that in the sight of her husband, who not digesting this indignity offered vnto his wife, threatned that if she had any such fits, as she endured being a Widow before marriage, hee would hang her. At this she clapped her hands, and said hee killed her Cat. And within two or three dayes after this enterchange of words betweene them, his wife was perplexed with the like paine and grieve at her heart, as formerly she had beene; and that for two dayes and a night: wherefore her husband went to this wrathfull and malicious person, assuring that if his wife did not amend, hee would accuse her to the Magistrate, and cause the \* rigor of the law to be executed vpon her, which is due to such malefactors. These things were done some three yeares sithence. The party troubled yet liueth, but in no confirmed health, nor perfect soundnesse of body.

\* *Witches can by no means bee so easily brought to recall the mischief they haue done, as by threats and stripes. Remigius in Dæmonolatia, lib. 3. c. 3.*

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### *Her wicked practises against Cicely Balye.*

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**A** Third subiect whereupon this wrathfull womans anger wrought, was *Cicely Balye*, then seruant to *Robert Coulton*, now wife of *William Vaux*, who sweeping the street before her maisters doore vpon a Saturday in the euening, *Mary Smith* began to pick a quarrell about the manner of sweeping, and said vnto her she was a great fat-tail'd sow, but that fatnesse should shortly be pul-  
led



led downe and abated. And the next night being Sunday immediatly following, a Cat came vnto her, sate vpon her breast, with which she was grievously tormented, and so oppressed, that she could not without great difficulty draw her breath, and at the same instant did perfectly see the said *Mary* in the chamber where she lay, who (as she conceived) set that Cat vpon her, and immediatly after fell sicke, languished, and grew exceeding leane; and so continued for the space of halfe a yeare together, during the whole continuance in her maisters seruice; vntill departing from him, she dwelt with one Mistres *Garoway*, and then began to bee amended in her health, and recouer of her former pining sicknesse: for this Witch had said, that so long as she dwelt neere her, she should not be well, but grow from euill to worse.

Thus euery light trifle (for what can bee lesse then sweeping of a little dust awry?) can minister matter to set on fire a wrathfull indignation, and inflame it vnto desired reuenge, the Diuell being willing to apprehend and take hold vpon such an occasiō, that so he might do some pleasing office his bond-slaue, whom she adored in submisse manner, vpon her knees, with strange gestures, vttering many murmuring, broken, and imperfect speeches, as this *Cicely* did both heare and see, there being no other partition between the chamber wherein shee performed these rites, and the house of her maister with whom she then dwelt, but only a thin feeling of boord, through a cranny or rift whereof she looked, listned attentiuely

VNTO

vnto her words, and beheld diligently her behaviour, and might haue seene and heard much more, but that she was with the present spectacle so affrighted, that shee hastned downe in much feare and distemper.

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*Her wicked practise against  
Edmund Newton.*

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**T**He fourth endamaged by this Hagge, was one *Edmund Newton*: the discontentment did arise from this ground; Because hee had bought seuerall bargaines of Holland cheese, and sold them againe by which she thought her benefit to be somewhat impaired, vsing the like kinde of trading. The manner of her dealing with him was in this sort. At euery seuerall time of buying Cheese he was grievously afflicted, being thrice, and at the last, either she or a spirit in her likeness did appeare vnto him, and whisked about his face (as he lay in bed) a wet cloath of very loathsome fauour; after which hee did see one cloathed in russet with a little bush beard, who told him hee was sent to looke vpon his fore legge, and would heale it; but rising to shew the same, perceiuing hee had clouen feet, refused that offer, who then (these being no vaine conceits, or phantasies, but well aduised and diligently considered obseruances) suddenly vanished out of sight. After this she

I

sent

sent her Impes, a Toad, and Crabs crawling about the house, which was a shoppe planchered with boords, where his seruants (hee being a Shooemaker) did worke: one of which tooke that toad, put it into the fire, where it made a groaning noyse for one quarter of an houre before it was consumed; during which time *Mary Smith* who sent it, did endure, (as was reported) torturing paines, testifying the felt grieffe by her out-cryes then made.

The sicknesse which he first sustained, was in manner of a madnesse or phrensie, yet with some interposed release of extremity: so that for thirteene or foureteene weekes together hee would be of perfect memory, other times distracted and deprived of all sence. Also the ioynts and parts of his body were benumbed, besides other paines and greifes from which hee is not yet freed, but continueth in great weakenesse, disabled to performe any labour, whereby hee may get sufficient and competent maintenance. And by the counsell of some, sending for this woman by whom hee was wronged, that he might scratch her (for this hath gone as currant, and may plead prescription for warrant a foule sinne among Christians to thinke one Witch-craft can driue out another) his nailes turned like feathers, hauing no strength to lay his hands vpon her.

And it is not improbable but that she had dealt no better with others then these aboue mentioned. For *Mr Thomas Yenges* of London, Fishmonger, reported vnto me, that after the demand of

a debt due vnto Mr *John Mason*, Silkkeman of the same Citie, whose Widow hee married, from *Henry Smith* Glouer her husband, some execrations and curses being wished vnto him, within three or foure dayes (being then gone to *Yarmouth* in *Norfolke* vpon necessary businesse) there fell sicke, and was tortured with exceeding and massacring griefes, which by no meanes (hauing vsed the aduise of sundry learned and experienced Physitians in *Norwich*) could in any part be mitigated, and so extraordinarily vexed thirteene moneths, was constrained to go on Crutches, not being able to feed himselfe, and amended not before this mischieuous woman was committed to prison (accused for other wickednesses of the like kinde) at which time (so neere as he could coniecture) he then receiued some release of his former paines, though at the present when hee made this relation, which was at *Candlemas* last past, had not perfectly recouered his wonted strength: for his left hand remained lame, and without vse.

But thus much by the way onely, omitting how before this accident a great Water-dogge ranne ouer his bed, the doore of the chamber where he lay being shut, no such one knowne (for carefull enquiry was made) either to haue been in that house where hee lodged, or in the whole Towne at any time.

I doe not insist vpon this, because shee did not nominate him or any other vnto vs, but onely those foure already expressed: and for the wrongs

done to them, she craued mercy at Gods hands, as for all other her sins, and in particular for that of Witch-craft, renounced the Diuell, embraced the mercies of God purchased by the obedience of Iesus Christ, and professed that her hope was onely by his suffering and passion to bee saued. And all these, that is to say, her former grieuous offences committed against God, and his people, her defiance of the Diuell, and reposing all confidence of saluation in Christ Iesus alone, and his merits, she in particular maner confessed openly at the place of execution, in the audience of multitudes of people gathered together (as is vsuall at such times) to be beholders of her death. And made there also profession of her faith, and hope of a better life hereafter; and the meanes whereby she trusted to obtaine the same, as before, hath beene specified. And being asked, if she would be contented to haue a Psalme sung, answered willingly that she desired the same, and appointed it herselfe, *The Lamentation of a Sinner*, whose beginning is, *Lord turne not away thy face, &c.* And after the ending thereof thus finished her life: So that in the iudgement of charity we are to conceiue the best, and thinke shee resteth in peace, notwithstanding her heynous transgressions formerly committed: for there is no maladay incurable to the Almighty Physitian, *Esay* 1. 18. *Ezech.* 33. 11. Therefore *Caine* did iniury to God, when conuicted of the barbarous and vnnaturall murder of his righteous brother, cryed out that his sinne was greater then could be forgiuen, *Gen.* 4. 13  
for



for Gods mercy is greater then mans misery can be. <sup>a</sup> *Budens de asse lib. 5.*  
 And euen for the like vnto this very fact, we haue <sup>b</sup> The Ephesi-  
 a booke case, already adiudged, and ouer-ruled in ans were infa-  
 those *Ephesians*, who brought their coniuring mous for their  
 bookes, sacrificed them in the fire, & estimated at Magicall pra-  
 the<sup>a</sup> value of nine hundred pounds of our mo- cises, *Appollo-*  
 ney, repented of their<sup>b</sup> sinnes, and obtained mer- nus professing  
 cy, *Acts 19. vers. 19.* the same in the  
 Ciitie, so that it  
 grewe into a  
 prouerb, *2e du-*

*parata Estima*, the Ephesian letters, which were certaine Characters and wordes, by  
 vertue whereof they obtained good successe in all businesse, victory against others,  
 euasion and escape from dangers; and as we reade in *Suidas*, a Milesian armed with  
 these letters, ouer-came thirty Champions in the games of *Olimpus*, but being re-  
 moued by the Magistrate, hauing intelligence thereof, himselfe was subdued. Of  
 these see *Athenus Deipnosophiston lib. 12.* *Hesichius* in his *Lexicon.* *Plutarchus* *questio-*  
*num conuualium, lib. 7. cap. 5.*

## ¶ The eight Proposition, and first consequent.

**N**OW then from this premised narration, these  
 two corollaries or consequents do necessa-  
 rily follow.

It is not lawfull for any Christian to consult  
 with a witch or wifard, or goe to them for helpe.  
 God himselfe, whose commandement is and must  
 be the rule of our life & direction hath forbidden  
 it, *Leuit. 19. 31.* and *20. 6.* *Deuter. 18. 10. 11.* And  
 the Imperiall lawes, haue beene in this case verie  
 respectiue. <sup>a</sup> Therefore, *Leo* the Emperour <sup>b</sup> *Cod lib. 9. ti-  
tulo 18. L. nullus  
& L. Nemo.*

<sup>b</sup> Gratianus de-  
cretorum parte  
2. caus. 26. qu. 7.

<sup>c</sup> Danau in di-  
alogo de sortia-  
rys cap. 6.

<sup>d</sup> Martinus de  
Arles in tracta-  
tu de superstitio-  
nibus. Iohannes  
Gerson de erro-  
ribus circa ar-  
tem magicam  
articulo 5.

<sup>e</sup> In curing

diseases the di-  
uell respecteth two ends : the one, that he might seeme to keep the promise he  
hath made with those his slaues, and retaine them in their malicious practises and  
infidelity : the other, that hee might draw their faith and trust from God, who  
are thus healed by witches and wifards his instruments, and cast them downe head-  
long into destruction of their soules : or if they misse of hoped reliefe which often  
times so commeth to passe, God withstanding their attempts, then to wound their  
consciencs, and driue them to despaire.

straitly enioyneth, that none should resort vnto  
them, and stileth their aduice nothing but meere  
impostures and deceit; and in the <sup>b</sup> Decrees col-  
lected by *Gratian*, the teachers of the people are  
seriously exhorted to admonish them, that magi-  
call arts and inchantments cannot heale any in-  
firmity : and that they bee the dangerous snares,  
and subtilties of that ancient enemy of mankind,  
by which he indeuoureth to entangle them<sup>c</sup> : and  
these so streight and seuer prohibitions are not  
without iust and weighty cause. For,

First, wee must haue no commerce or dealing  
with the diuell, cyther directly and immediately,  
or mediately and indirectly; for we ought to haue  
our recourse to God alone in all distresses, and  
this is that which *Eliab* spake with great indignati-  
on vnto the messengers of *Abaziah*, who went to  
enquire of *Baal-zebub*, for the recouerie of their  
Lords health, 2. *King*. 1. 3. <sup>d</sup> So that wee must not  
seeke to Sathan, or any of his ministers. For none  
can serue two maisters, *Matt*. 6. 24. But as religi-  
ous *Iehosaphat*, when we know not what to doe,  
then lift vp our eyes to heauen, 2. *Chron*. 20. 12.

Secondly, that help which any receiue from  
them bringeth destruction of our soules, for such  
as seeke for reliefe this way, make a<sup>e</sup> separation &

departing

departing from God, which is the death of the soule. And though it may be objected, that some haue receiued benefite hereby, yet these are not one of tenne. And further, wee are not to iudge heerein of the lawfulnessse of these actions by the successe, but rest vpon the commaundement, for itfallerh out sometime, that a thiefe and common robber by the high way, may liue in more abundance, then those who with a lawfull and honest trade painefully maintaine their selues, yet therefore hee is not iustified. And when wee haue recourse vnto others beside God, we bewray herein our <sup>f</sup> distrust, infidelitie, contempt and rebellion against him, which grieuous sinnes bring his wrath and eternall destruction. But let it be taken for granted, that wee may receiue good by them, yet this maxime is sure, & a truth vnrepaleable, which no distinction can elude; we must not doe euill that good may come thereof, *Rom. 3. 8.* <sup>g</sup> yea, <sup>g</sup> *Chrysost. cont. Iudeos hom. 6.* it were better to end our dayes in any extremitie whatsoeuer, then to vse these for our helpers.

Thirdly, they <sup>h</sup> cure not diseases but in shew, except such as themselves haue inflicted, otherwise those doe returne, as is reported of *Adrianus* the <sup>i</sup> Emperour, who troubled with a dropsie, by <sup>i</sup> *X<sup>p</sup>hilinus ex Dion. in Adriano* magicall charmes did oftentimes empty the water thereof, but in a short space increased againe; and perceiuing the same to grow worse & worse, sought to dispatch and rid himselfe of life, by poisoning, or the sword, or some other desperate attempts. Of a worse malady (the first being abated) followeth: as I haue knowne one, who vsing the help of

<sup>f</sup> *Nauarrus in Enchiridio sine manuali confessionum cap. 11*

<sup>h</sup> *Tatianus oratione tertia contra Græcos.*

<sup>i</sup> *X<sup>p</sup>hilinus ex Dion. in Adriano magiarum periti et non potuerunt curare morbum eius, propterea de eodem iuramento.*

a wisard for the cure of a sore in his breast, prescribed in this sort : crossed the place affected with his thumb, and mumbled to himselfe some words in secret, after gaue the patient a powder like the ashes of wood, which was to be boiled in running water, and with it to wash the vlcer, after certaine clouts were to be applyed, with speciall care to lay that side of the clout vnto the sore, which was by him crossed, and marked ; and all these clothes must at once be bound vpon it, and euery day the lowest remoued or taken away : thus in short time that anguish and grieve ceased ; but not long after the party fell into a more grieuous infirmity, and still continueth therein. Or if the euill be taken from the <sup>k</sup> person presently afflicted, then is it layd vpon his friends children or cattell, and sometime it falleth to the lot of the witch herselfe, so that alwayes the diuell is a diuell, doing euill, and working mischiefe.

<sup>k</sup> Bodine pro-  
ueth this by  
many exam-  
ples in his *De-  
monomania. lib.  
3. cap. 2.*

<sup>l</sup> Binsfeldius de  
confessionibus  
malificorum.  
Cardinalis Cai-  
tani in summu-  
la titulo de ma-  
leficio.  
Toletus in sum-  
ma casuum con-  
scientie, siue in-  
structione sacer-  
dotum li. 4. c. 16.  
m Gratianus in  
Decretis parte 2.  
causa 26. quest.  
2. sect. Qui sine  
saluatore, &c.

Fourth, a <sup>l</sup> wisard, witch, or forcerer can not releue any but by his or her inuocation, and help of the diuell, but this fact is absolutely, and without exception, wicked, and can by no limitation or circumstance bee made tolerable : Therefore they who require this at their hands, which they cannot performe without committing of sinne, be liable to the same vengeance and wrath of God to which they are ; for not only the principall offenders, but the <sup>m</sup> accessaries, and consenters to their euill, are worthy of death, *Rom. 1. 32.*

Now before I conclude this poynt, because by these kinde of creatures, many toyes bee vsed, to  
shadow

shadow and maske the diuells suggestion and workes, it shall not be amisse to mention some of them, and among the rest be <sup>n</sup> characters written or grauen in plates of mettall: and for these it is most certayne that Quantities haue no actiue qualitie; and therefore, if any expected successe according to desire doe follow in the vse thereof, it proceedeth from the illusion of Sathan, and is his worke, that hereby he might winne credite to his crafty sleights and conueyances, and procure to himselfe authority, establishing the kingdome of darkenesse, withdraw men from resting vpon God, and reposing their trust in his almighty power, and boundlesse mercy, and sollicite them to expect helpe from him. There are besides these, other idle trifles (for they deserue no better name which are appoynted to be hung about the neck) for Amulets, as <sup>o</sup> powerfull and effectuell remedies against certayne diseases, and pictures made of gold, brasse, lead, wax, &c. which neyther haue nor can haue any other vertue, then that which they doe receiue from the matter wherof they be framed, for the figure worketh not as a cause of alteration; but if it bring to passe any other effect that is from the power of the diuell an old enemy, and craftie deluder of mankind, and therefore, presupposeth a contract made with him: wherefore <sup>p</sup> Antoninus Caracalla condemned those who vsed the same, for the helpe of Tertian and Quartan agues, and Constantius <sup>q</sup> decreeth such to be woorthy capitall punishment, and put to death. And that naturall couer wherewith some children

<sup>n</sup> Of these characters and Images, Iohn Gerson de erroribus circa artem magicam dicto 3. littera O. Martinus de Arles de superstitionibus.

Binsfeldius in commentar. ad titulum Codicis de maleficiis et mathematicis; and examples Helior Boetius l. 2. historia Scotice, de rege Duffo, and Thuanus lately in the reign of Charles the ninth king of France in the 57. Booke of the historie of his times.

<sup>o</sup> Binsfeldius in titulum codicis de maleficiis & mathematicis. Martinus de Arles in tractatu de superstitionibus

<sup>p</sup> Spartianus in vita Antonini Caracalle.

<sup>q</sup> Ammianus Marcellianus lib. 19. non procul a fine, & lib. 29.



are borne, and is called by our women, the fillie how, Midwiues were wont to sell to credulous Aduocates and Lawyers, as an especiall meanes to furnish them with eloquence<sup>r</sup> and perswasive speech, and to stoppe the mouthes of all, who should make any opposition against them: for which cause one<sup>r</sup> *Protus* was accused by the Clergie of Constantinople to haue offended in this matter. And *Chrysostome* often accuseth Midwiues for reseruing the same to Magicall vses. And *Clemens*<sup>r</sup> *Alexandrinus* giueth vs to vnderstand of one *Erecessus*, who had two inchaunted rings, so framed, that by the sound thereof he had direction for the fit time and opoortunity in mannaging all the businesse hee intended, and yet notwithstanding was priuily murdered, though hee had warning giuen by that sound which was his vsuall instructor. Thus, none can escape the reuenging hand of God, which pursueth those who haue infeofed themselues to such vanities, and are besotted with these vnlawfull curiosities. But among all other, charmes and inchaunting spells, haue gotten the start of the rest, which some think absolutely lawfull, and may vpon warrantise be vsed, and pleade prescription for their iustificati-on; for wee reade in *Homer*<sup>u</sup> that *Vlysses* being wounded by words, stayed the flux of blood; and<sup>x</sup> *Cardanus* tells vs, that himselfe cutting his lip, could by no meanes restraints the flowing blood, vntill he charmed it, and then presently stanchd: but dare not affirm whether his owne confidence, or the words did make this restraint. I might adde

<sup>r</sup> *Lampridius* in  
*Antonino Dia-*  
*dumeco,*

<sup>r</sup> *Balsamon* in  
commentarijs ad  
conc. Constanti-  
nopolitanum in  
Trullo cap. 61.

<sup>r</sup> *Stromateon*  
libr. i. gestant  
δὴ δὲ αὐτῶν τῶν  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ

<sup>u</sup> *Odyssea* 19.  
*Vulnus Vlyssis*  
Αὐτῶν τῶν  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ  
ἐν τῷ αὐτῷ τῷ

*Cato de re ru-*  
*stica.*

*Plin.* li. 28. ca. 2.

*Bodinus Demo-*

*nomachis* l. 2. c. 2

<sup>x</sup> *De subtilitate*

*libr.* 18.

to these, that infallible meanes (as is supposed) by finding out a thiefe with a Siue and a payre of Sheares, with that coniunction *Dies, mies, Iescet, &c.* and the rest of such sencelesse and monstrous tearmes, a Riddle that *Oedipus* himselfe could not vnfolde. But because this conceit of charming hath ouer-spread it selfe in this Sunnset of the world, and challengeth a lawfull approbation from the authority and practise of ancient <sup>2</sup> Physitians, yea and found some <sup>2</sup> Diuines to be their Patrons respektiue, and with clauses of mitigation, I thinke it very necessarie to shew the vnlawfulnesse thereof. Wherefore,

First, they had their originall and beginning from the diuell, who abode not in the truth, *John* 8. 44. was cast downe with the apostata angels to hell, and deliuered into chaines of darkenesse, 2. *Pet.* 2. 4. who enuying mans felicity receiued into grace after the <sup>b</sup> fall, himselfe eternally reiected, omitted no occasion to weaken and ouerthrow the same, that the benefite thereof might come but to a few, and the greatest number perish with him for euer. Whereupon he endeououred to inwrappe the weaker sort of that fraile corporation in superstitions, beguile them with doubtfull and false oracles, and bring to a forme of worshippe contrary to that which God had commaunded, <sup>c</sup> whereby the world beganne to abound with Idolatry, disobedience, contempt, murders, vncleanenesse, lusts, thefts, lying, and such like outrages: and that hee might with his infections impoyson them more dangerously, and soueraigne

<sup>1</sup> *Georgius Piclorius in epitome de Magia. cap. 21.*

<sup>2</sup> *Vide Rithembusium in notis ad Malchum de vita Pythagore. Alexander Tralian. libr. 10. de colico affectu, in fine.*

*Serenus Samonicius de preceptis medicina cap. de Hemitritao depellenda. Ioh. Langius epistoliarum medicinalium lib. 1. epist. 33. & 34.*

<sup>2</sup> *Aquinas: summa secunda secunda quest. 96. articulo 4. De differentia inter Diabolos & homines peccatores Augustinus in Enciridio cap. 28. & in suis ad illum commentarijs Lambertus Danus.*

<sup>c</sup> *Peuerus de generibus Diuinationum & titulo de incantationibus.*

In their hearts, he vnderooke to worke wonders, imitating such miracles as God had done, and deuised cunningly many subtil sleights and legerdemaines, and for this end most blasphemously abused the glorious and holy name of God, and the word vttered by his mouth, and represented a false shew of those effects, which hee had wrought in nature: and heerein leuelled at two intentions, one to reproch God, and counter-checke his works; the other to ouer-mask and couer his owne secret traps and frauds, perswading men, that by the power of wordes these things were brought to passe, which must needes therefore be of great efficacie: seeing that the world & all things therein were so made of nothing; for he spake, and they were created, and thus practised to disgrace, and extenuate, that adimirable and great worke of Creation, and cause men to make lighter account of the Creator, seeing that they also (instructed by him) were enabled thorow the pronounciation of certayne words contriued into a speciall forme, eyther to infuse new strength into things, or depriue them of that which formerly they had, or alter the course of Nature, in raysing tempests, stirring vp thunder and lightning; in <sup>d</sup> taming serpents; and depriuing them of their naturall fiercenesse and venime, and cause wilde beasts to become meeke and tractable, yea in seeming to make sensible bodies; as cloudes, wind, raine & the like. And thus the diuell is that father who begot Charmes, and brought them forth, not powerfull in themselves, but by that  
inter-

*⁊ Frigidus in  
pratib cantando  
rumpitur anguis  
Virg. ecloga 8.*







and grosse abuses, both of God, and Men his creatures, I will giue you a taste of one or two, whereby you may iudge of the rest, for they came all out of one shoppe, and are fashioned in one forge, and haue the same workman or Artificer.

1 An old woman crauing helpe for bleare eyes, had deliuered a Billet of Paper to weare about her necke, in which was written, *The Diuell pull out thine eyes*, and recouered. Another tied a scroule to a sicke man, full of strange Characters, with which were intermingled a few names of Diuels, as *Lucifer, Sathan, Belzebub, Oriens, Behal, Mammon, Beuslar, Narthin, Olesar, &c.* and other of this sort; but what manner of blessing this was, and how likely to be medicinable, a Christian truly instructed in Gods word knoweth; and the Lord who is the father of mercies, and God of all comfort, preserue vs from such blasphemies, which are the Diuels Sacrifices.

Fifthly, the discreeter sort among the Heathen, by that small glimpse of naturall reason which they had, misliked of these things: <sup>m</sup> And therefore *Cato* among the rest of admonitions to the Bailiffe of his husbandry, giueh this charge, to aske no aduice of any Southsaier, Diuiner, Wifard, or Natiuity Calculator. <sup>n</sup> And *Columella* vtterly forbiddeth all acquaintance with Witches, wherby ignorant people are inforced to expence detestable Arts, and mischieuous deeds. <sup>o</sup> *Hippocrates* doth almost like a Christian discourse of this poynt, and condemne the whole practise of this Art, as iniurious vnto God, who onely purgeth

<sup>1</sup> Godelmannus  
in tractatu de  
magis, Veneficiis  
&c. lib. 1. cap. 8  
no 26 & 27.  
vide Simonem  
Maiolum collo-  
quiorum siue di-  
cerum caniculo-  
rum parte 2,  
colloquio 3.

<sup>m</sup> Cato de re ru-  
stica, cap. 5.  
<sup>n</sup> Columella lib.  
1. cap. 8.  
<sup>o</sup> Libro de mor-  
bo sacro (siue il-  
lius sit, siue alte-  
rius, nam de au-  
thore apud eru-  
ditos dubitatio  
est) statim ab i-  
nitio. & quædã  
huc pertinentia  
habet Theophra-  
stus de plantis  
lib. 9. cap. 21.

p Procopius Ga-  
 rius in Leniti-  
 cum.

geth sinnes, and is our preseruer; and for these fellowes who make profession of such wonder-working, brandeth them for Impostors and deceiuers. I conclude with that remarkeable saying of an ancient Diuine; ¶ These vanities doe separate and with-draw vs from God, though they may seeme to haue something in them to allure and delight vs; yet let no Christian entertaine them, whose hope ought to be setled in God alone. And if thou be in distresse, or afflicted with sicknesse of body, and feele no present release or comfort, what then? here is the tryall of thy patience, haue not recourse to superstitious and unlawfull helpers, although they promise thee present remedy; and when they fore-tell thee of things which doe truly according to the prediction so fall out, belecue them not, follow the example of Christ, who rebuked the Diuell, though he called him (as he was indeed) the Son of God. For vnder the vaile of truth he shadoweth falshood; euen as if one should sweeten with honey or sugar the brimme of the Cup wherein he bringeth poyson: But some will say, they call vpon the name of the Lord of Sabbaoth. Well, but this title they giue not to God, but to the Diuell: therefore betake thou thy selfe to God alone, craue health at his hand, and follow the Apostles direction; *If any bee sicke among you, let him call for the Elders of the Church, and let him pray,* Iames 5. 14.

The ninth Proposition, and  
second Corrolary.

There hath alwayes beene some wanton, or peruerse wits, who only to make triall of their skill, would take in hand to defend absurd positions, and commend both such things and persons, which were infamous, and contemptible as <sup>9</sup> *Pha-* <sup>9</sup> *Phauiorinus apud Agellium.*  
*uorinus* writ the praise of the Quarrane Ague, one <sup>lib. 17. cap. 12.</sup>  
of the gout, blindnesse, and deafnesse: <sup>1</sup> *Lucian* of a flye, <sup>1</sup> *Erasmus* of folly, <sup>1</sup> *Synesius* of baldnesse, <sup>1</sup> *Luciani encomion musc.*  
<sup>11</sup> *Glaucus* in *Plato* of iniustice. And among the ex- <sup>1</sup> *Erasmus.*  
ercises of the <sup>1</sup> *Synesius.* ancient Orators, wee finde those <sup>11</sup> *Lib. 1. de Re-*  
who strained all their vnderstanding to blaze the <sup>publica.</sup>  
honour of that witlesse and deformed Coward <sup>1</sup> *Extat eius*  
*Thersites*. And this they haue performed with <sup>laudatio inter</sup>  
great Art and eloquence, onely to shew their fa- <sup>exempla exerci-</sup>  
culty, but neuer in good earnest took such a mat- <sup>tationum Rhe-</sup>  
ter in hand. And therefore more deeply is hee to <sup>torum ab Hen-</sup>  
be censured, who hath made himselfe an aduoc- <sup>rico Stephano e-</sup>  
cate to plead the cause of <sup>1</sup> *Witches*, and defend <sup>ditarum cum</sup>  
thē as innocent. And because this is a dangerous <sup>Polemonis &</sup>  
example, and doth draw those who are euill af- <sup>Himerij decla-</sup>  
fected to offend, hoping for patronage of their im- <sup>mationibus.</sup>  
piety, I adde for conclusion this last proposition: <sup>1</sup> *Wierus.*  
*Wifards*, *Witches*, and the whole rabble of <sup>1</sup> *Simlerus in*  
*Sorcerers* (no kinde excepted) are iustly liable <sup>22 Exodi.</sup> to ex-  
treame punishment. The arguments alleaged for

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prooffe

<sup>a</sup> Of these all the following reasons, Binsfeldius de confessionibus maleficorum, & in Commentarijs ad titulum legis de maleficis & mathematicis copiose. Remigius de Demonologia, lib. 3. cap. ultimo. Peucerus de precipuis Divinationum generibus. Erasmus de Lamys, Bodinus Demonomanias lib. 4. cap. 5.  
<sup>b</sup> Hieronimus Ollafer in locum, & Iunius & Tremelius in eundem.  
<sup>c</sup> Perkins of Witch-craft.  
<sup>d</sup> Binsfeldius in Commentarium ad titulum Codicis de Mathematicis & Maleficis.

proofe hereof, are many: I will make choyce of a few (with reference to such authors in whose writings more may bee found) and those which are most<sup>a</sup> demonstratiue.

First, God himselfe hath enacted that poenall statute, *Thou shalt not suffer a witch to liue. Exod. 22 18.* and nameth here a<sup>b</sup> woman practising this damnable Art for two reasons: First, they are more inclinable hereunto then man. Secondly, that though their fault may seeme, as being the weaker, excuseable, and is in this respect extenuated by some, yet is not therefore to bee spared; whether of that sort which they call<sup>c</sup> good, or bad (for so are they distinguished) & there be some who neuer brought<sup>d</sup> harme vpon any in body, goods, or minde. The cause of this so sharpe a doome, is their compacting (with the Diuell, openly or secretly, whereby they couenant to vse his helpe, in fulfilling their desires, and by this meanes make themselues guilty of horrible impiety: for in this they renounce the Lord, who hath created them; make no account of his fauour and protection, cut themselues off from the couenant made with him in baptism, from the communion of Saints, the true fellowship and seruice of God; and on the contrary yeeld themselues by this confederacy, to Sathan, as their God (and therefore nothing more frequent and vsuall in their mouthes, then my God will do this and that for me) him they continually feare and honour. And thus do at the last become professed enemies both to God and Man. You may adde to this for-

mer

ther law, that which is *Leuit. 19. 26 & cap. 6.* You shall use no inchantment: the soule that turneth after such as haue familiar spirits, and are wisards, to goe a whooring after them, I will set my face against that soule, and will cut him off from among his people, &c. Againe, *Deut. 18. 10.* There shall not bee found among you any that useth Diuination, nor an obseruer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, a wisard, or Necromancer. And that God might shew howe much *Manasses* had prouoked him to wrath, through his transcendent and outragious sinnes in the Catalogue thereof, his conspiring with Diuels is mentioned *1. King. 21. 8.* And therefore is depriued of his kingdome, bound in fetters, and carried captiue vnto *Babel*, *2. Chron. 33. 6. 11.* and though he repented of these outragious and enormous transgressions, yet God would not bee appeased for them fiftie yeares after he was dead, *Jerem. 15. 4.*

Secondly, the ciuill lawes in this case are most strict, decreeing them to bee burned, and their goods confiscate, though they were persons of quality, and honourable, seated in dignity, and place of authority: and there is a seuerer constitution made by *Charles* the first in late dayes against them, that though they shall not haue done, or be conuicted to haue hurt any, yet because they attempted a thing vnlawfull, and abhominable vnto God, are extraordinarily to be punished. And concerning this particular, *S. Augustin* discourseth excellently, worthy to be read, *de ciu. dei. l. 8. c. 19. tit.*

*Godefridus de Magis & ueneficiis, l. 6. 3. cap. 11. no. 14. 15.*

*Anonymus de Mofaicarum & Romanarum legum collatione titulo. 15.*

*Constitutiones criminales Caroli 5. à Georgio Ramo edita cap. 44. 109. & 177*

Such are exempted from all benefit of those pardons which Princes vse to giue to other malefactors.

*Fornerius ad legem 236. in Titulo de uerborum significatione, uide illum nam multa erudite scribit, ad propositum nostrum pertinent.*

L 2

Thirdly,



Thirdly, God willeth those should bee put to death, who by Diabolicall and vnlawfull Arts, do endeouour to helpe or harme others, whether in act they performe the same, or purpose with intention, conceiuing and thinking they can do it, with ranke Witches must needes be marshalled; and therefore iustly subiect to deserued punishment.

Fourthly, all Idolaters are to dye by diuine appointment, *Deu. 17. 5.* But I thinke no mans forehead is so brasen, that will stand Proctor, and plead guiltlesse for these sort of people, who deuote themselues wholly to the Diuell, though neuer so closely, and with great and cautelous secrecie: and no doubt God therefore was reuenged of the Templars, and their detestable wickednesse practised in darknesse and obscurity, who all<sup>h</sup> perished, as it were, in a moment for the same; of which at the full we may be informed in our owne ancient histories.

<sup>h</sup> Anno Domini  
1312. whose order  
began  
1123.  
Thomas Wal-  
singham in the  
life of K. Ed-  
ward the 1<sup>st</sup>, in  
his English hi-  
story, and in  
his Hypodigma  
Neustig.

Fifthly, they doe solicite others to be of their profession (which is one clause of that contract made betweene them and the Diuell) and consecrate their children vnto him: and against this, there is an especiall caution put in *Deteronomy 13. 6. 9. 10.*

Sixtly, they deserue death as inhumane and barbarous tyrants, for lingeringly, *vt sentiant se mors*, that they may feele how they doe decay by degrees, seek the vtter ouerthrow of those whom they doe maligne: and as a further appendix to this, oftentimes by the helpe of their grand teacher,

cher, sowe discord betweene husband and wife, sollicite maydens, yea enforce both them, and married women to vncleane, and vnlawfull lusts, and heerein implore the helpe of the diuell, to accomplish their malicious designs, which transgression is capitall.

Seuenthly, the exercise of this act or vanity is, punishable by death, although it be practised but onely in sport and ieast, which may appeare thus, because God hath seriously forbidden (and vnder no lesse forfeiture then of life it self) to aske counsell of a Soothsayer or Coniurer; if this then be a crime of such nature, in those, who it may bee heerein thought not to doe euill, there is no reason to induce any to thinke that hee will spare the wilfull, and purposed authors thereof, and Magicians, who worke onely iuggling trickes, and illusions, and fore-tell some future things, as yet vnknowne vntill they doe so fall out, are not freed from the sentence condemnatorie; much more then those who willingly, and vpon premeditated malice, murther or impaire the life and good estate of other, deserue to stand paralell with them. And there can no reson be yielded of this so sharp a censure, but onely because they haue learned, and accordingly exercise vnlawfull arts, for whoeuer endeoureth to bring that thing to passe, by pretending naturall meanes, which exceedeth the power of Nature, and is not thereunto enabled cyther by God, or the ministry of good Angells at his appoyntment, hee must of necessity haue this faculty communicated by some com-

bination and inter league with the diuell.

Eightly, the Iudge or ciuill Magistrate is bound by vertue of that office, and superioritie he sustaineth in the common-wealth, to purge and free that place, in, and ouer which he hath command, of all malefactors, which if he doe neglect, then is a double offender, against the Law both of Iustice and Charity; for hee is obliged by duety to foresee (so much as in him lyeth) that the publike state should be secured, which it concerneth to haue offenders punished, otherwise hee maketh himselfe partner with them in their outrages and offences, and standeth answerable for those damages sustained by the whole bodie of the people in generall, or vndergone by any particular of the same, for sparing of the wicked<sup>i</sup> is hurting the good, and hee that doth not repress and forbid euill (when it is in his power) doth countenance and maintaine it.

<sup>i</sup> Pythagoras apud Stobaeum.

Much more might be added, and many examples produced, to manifest, how in all Nations these odious company of witches, and the like haue euer beene accounted detestable; and for their impious deedes requited with neuer dying shame, and vtter confusion, and iustly by law executed; for among the Romans, Mathematicians,<sup>k</sup> and Magicians by the Decree of the Senate were expelled out of all Italy: and amongst these *Pituanus* was throwne downe from the rock *Tarpeius*, and crushed apeece. *Martius* by the Consuls put to death with the sound of a Trumpet without the gate *Exquilina*: *Publicia* and *Licinia*

<sup>k</sup> Tacitus annalium li. 2. et consule Lippium insens ad eum commentarijs.

cinia<sup>1</sup> women, and seauenty more witches hang-<sup>1</sup> Valerius Ma-  
ged. The<sup>m</sup> speedy iudgement of the Athenians, ximus li. 6. ca. 3.  
witnessse of their hatred against these kinde of ma-<sup>1</sup> Remigius Da-  
lefactors, is much commended, who without a-<sup>1</sup> monolog. l. 3. c. 12.  
ny other solemnity of proceeding at the onely ac-<sup>1</sup> Demosthenes  
cusation of a Maide, without delay put one Lem-<sup>1</sup> erat. 1. contr.  
nia a witch to death: and it is memorable which<sup>1</sup> Aristogitonem.  
Ammianus<sup>n</sup> Marcellinus hath left in record, that<sup>n</sup> Libr. 26. not  
one Hilarius, because hee committed his sonne farre from the  
yong, and not of mature yeares, to be taught and beginning.  
instructed vnto a Coniurer, was adiudged to die,  
and escaping from the hands of the executioner,  
who had negligently bound him, drawne by force  
out of the next church of the Christians, to which  
hee fled as vnto a Sanctuary, and executed.

The end of<sup>o</sup> Varasolo, a famous Inchantresse<sup>o</sup> Bonfinius re-  
in Hungarie is dreadfull, who for her sundry wit-<sup>o</sup> rum Hungarica-  
cheries was cast into prison, and there constray-<sup>o</sup> ram decadis 2.  
ned through extremity of hunger, to teare off and Libr. 2.  
eate the flesh of her owne legges and armes, and  
at the last, impatient of further delay, there mur-  
thered herselfe, and shortned the span of her life.

But here I stay my hand, take it from the table,  
and the rather, because much hath already beene  
spoken to this purpose. Wherefore, for conclusi-  
on, I shew vp this whole Treatise with a remarke-  
able speech of a noble<sup>r</sup> King; Let the streight ri-  
<sup>p</sup> Allarius apud  
<sup>1</sup> Cassiodorum li. 9.  
<sup>1</sup> epist. 18. in qua  
<sup>1</sup> edictum illius:  
<sup>1</sup> and Cornetius

Agrippa, sometime more then well acquainted with this Art, doth retract his owne  
books written of secret philosophy, & in plaine rearms and expressly gives his iudge-  
ment, that all these lowd women (for this title may include the whole rabble of this  
blacke Guard) with Iannes and Iambres, and Simon Magus, are to be tormented  
with endlesse paines in eternall fire. Cornelius Agrippa De vanitate Scientiarum ca. 48.

gor of law bee inflicted vpon all, both practisers and partakers with wifards, by putting any confidence in them; for it is vngodly for man to be remisse and fauourable vnto those whom diuine piety, and our duety to God will not suffer vnpunished. For what folly were it to forsake the Creator and Giuer of life, and to follow the author of death? this dishonest fact, vnbeseeing, and vterly repugnant to the credite and reputation of a Iudge, be farre from him. Let none countenance that which the Lawes doe condemne, for all are by the Regall Edicts to bee punished with death, who intermeddle with such forbidden and vnlawfull Artes.

**FINIS.**





